Comment on the Week

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Korea before election

Greatly relieved by the outcome of the Italian vote, the free world now turns its eyes toward Korea, another major trouble spot. A general election is to be held in that country on May 10, as recommended by the United Nations General Assembly a few months ago. The election, scheduled for both the American and Soviet zones, will choose a national assembly. This in turn is slated to prepare a democratic constitution and select an all-Korean government. The election is bitterly opposed by the Soviets. In fact, the UN Commission, empowered to supervise the vote, has been refused permission to enter the Soviet zone and must perforce limit its supervision to the American zone, south of the 38th parallel. Yet the U.S. authorities, backed by a unanimous decision of the United Nations, are determined to hold the election on the scheduled date. So far, more than nine million South Koreans have registered for the May 10 election. The heads of various Vicariates and Prefectures Apostolic throughout South Korea have issued pastoral letters, urging Korean Catholics to vote for those who "will uphold principles of democracy and whose integrity is unquestionable." Meanwhile in Pyongyang, capital of the Soviet zone, the joint North and South Korean conference is taking place. Its delegates, as was to be expected, were handpicked by the Russians. Their known aim is to prevent the holding of the UN-sponsored elections. Reporting the conference, the Soviet radio declared that the delegates have already decided that both "the U.S. Army and the UN Commission must be driven out of Korea," so that the Communists may establish a "true democracy" in the country. Unperturbed by Soviet threats, General Hodge, U.S. commander, has appealed to all Koreans to go to the polls. He pointed out that the determination of the Italian people crushed the Communists in Italy. The same, he added, must happen in Korea. Should the Soviets obstruct the vote by a wave of sabotage and violence—as they are expected to do—they will be challenging not only the United States, but the United Nations as well.

De Gaullists without de Gaulle

Both General de Gaulle and Premier Schuman addressed public meetings on April 18, the latter in Poitiers, the former in Marseilles. Said de Gaulle: "Our arms are wide open to others"; and the Premier: "I do not know how long the Government will last. We are provisional men, but we will work as if tomorrow belonged to us. Others will be called to replace us, and we will aid them." Must we conclude from the bold assurance of de Gaulle and the humility of Schuman that the leader of the MRP sees de Gaulle inevitably coming to replace him in the near future and is already paving the way for him? An interchange between M. Pleven, chief of de Gaulle's supporters in the National Assembly, and Georges Bidault, second in command of MRP, may give this question a provisional answer. M. Pleven asked for an understanding between the de Gaullists and the "third force" (Socialists and MRP) in the Government. His argument was that the Schuman Government commanded too small a majority to ensure a real handling of the big problems facing France: organization of Europe according to the Marshall plan, agreement of the Allies about Germany, the financial question. It seemed to him that all democrats who owed allegiance only to France should unite to give confidence to the people of Europe and to France itself against the communist peril. To this offer Bidault answered that the proposal deserved consideration; but that he perceived the necessity of keeping the different parties alive and true to their own ideals. In blurring the lines which divide the political parties, de Gaulle seems to some a visionary or a dictator. It looks, therefore, as if the MRP would agree that de Gaullists could be admitted to the cabinet—without de Gaulle. But to the Socialists such a coalition would only hasten the General's coming to power in October, when the election of the Council of the Republic takes place; and that they will oppose. Things being thus, and provided no unpredictable emergency arises, it does not seem that the MRP will risk losing the support of the Socialists for a problematic coalition with the much smaller RPF. It is more a question of seats, for the time being, than a question of opinion. Many of the MRP are still de Gaullists in their hearts and, if circumstances turn favorable to a coalition, they will show it.

Outlook in Italy

The only major question answered by the Italian election of April 18 was: who is to undertake the reconstruction of Italy—the communists with a Soviet plan or De Gasperi with a Christian Democratic plan? De Gasperi, said the voters; and de Gasperi it is. But all the other problems remain—particularly that of employment. Industrial unemployment is high, about two million; the cost of necessities makes living very tough for all except those who are long on money and short on conscience; industrial output is below the 1938 figure and production costs are high; in the south, large estates are concentrated in a few wealthy hands, while thousands of families eke out a share-cropping existence under an obsolete quasi-feudal system; and on April 18, eight million people voted the communist ticket. Interviewed on April 25 by the United Press, de Gasperi made three points. First, the Government was going to push its program of land and social reform and reconstruction. This was based on the Marshall plan, and would take all the four years of the plan. Second, the non-communist parties would continue to whittle away at the communist strength in labor

and partisan organizations. (Already, Vittorio, big communist labor boss, is hankering after freedom to cease opposition to American aid to Italy.) Third, there must be a revision of the peace treaty to restore Italy to an equal partnership in a free Europe. In the Vatican, Pius XII voiced his satisfaction with the outcome of the voting and saw in it a chance to hasten the "material social reconstruction of the country, so necessary if justice is to be done to all, especially to the workingman and the unemployed." In Milan, on April 23, there was a stiff clash between police and communist demonstrators; the Communists promised a bigger and more violent demonstration on May 1. Signor Pacciardi, head of the Cabinet committee on public security, did not expect any trouble that the Government could not handle: "Strikes, disorders and political agitation disguised as economic, Perhaps; but on the scale of insurrection, No." Pre-election talk of a full-scale communist civil war, with help and even a possible invasion from Yugoslavia, began to die down. Government forces, already American-armed, could most probably win, with military supplies coming from the United States. An invasion would mean that Russia was ready for a third world war; and that did not seem to be in the cards just now.

New Mexico school case

A remarkable exemplification of the immortal saying of Josh Billings that "it would be better for some people not to know so many things than to know so many things that ain't so" lies before us. It is the brief of the plaintiffs in the County of Santa Fe, New Mexico, against nuns and brothers teaching in public schools. With no intention of taking sides as to whether such a teaching arrangement is worth fighting to maintain, we merely underscore the fact that the arrangement, which is of long standing, was in most instances initiated by public-school authorities. Among the "many things that ain't so" in the plaintiffs' brief are such tit-bits as this: "That the magazine AMERICA . . . repeatedly prints articles teaching the children that it is wrong not to teach religion in the schools, and conveying the idea that the public schools are a danger to religion and the Catholic Church." On the contrary, we have conveyed the idea that public schools are an essential part of our dual system of American education. What we have denied, and still deny on impregnable historical facts, is the contention that public schools are *the* American schools, and the private and parochial schools don't belong in the same league. Our criticism of public schools has been, not that they don't teach religion, but that they don't make any effort to dethrone secularism as both the philosophy and the dogma of public education. Another crashing "ain't so" of the brief states that "all the defendants named herein who teach in the public schools and are members of Catholic orders, as heretofore alleged, owe their allegiance to the Papal State of Rome and not to the civil authority of this country," etc. We thought that sort of nonsense could no longer be presented seriously in our courts. Maybe it indicates the real motive of the plaintiffs' suit.

Fight over atomic energy commission

A week ago Friday, on the Mutual network's "Meet the Press" program, Senator Taft announced his opposition to the nomination of David E. Lilienthal for a five-year term as Chairman of the Atomic Energy Commission. He suggested that Senate Republicans were reluctant to confirm long-term Presidential appointments at this time, preferring to leave them to the President elected in November. A day later Harold E. Stassen, busily campaigning for delegates on Senator Taft's home grounds, announced that he supported the nomination of Mr. Lilienthal, and inferentially accused Mr. Taft of playing "the wrong kind of politics" with Presidential appointments. On the other hand, as Marquis Childs pointed out in his popular column, Mr. Truman, in presenting Mr. Lilienthal for a five-year term, appeared to be playing politics, too. Had he wanted to avoid controversy over this critically important commission, the President might have conferred beforehand with Senator Hickenlooper, Chairman of the Joint Congressional Atomic Energy Committee, or appointed Mr. Lilienthal to a one-year term. For both the President and the Republican majority in Congress, the months before the November elections are full of insidious temptations. Both sides should lean over backwards to avoid injecting politics into issues of vital concern to the nation.

Peace in Costa Rica

After several weeks of partisan warfare, the little Central American country of Costa Rica finally found itself at peace when the rebel forces of José Figueres occupied San José, the country's capital. The provisional government under President Santos Leon Herrera will function until a *junta* takes over in a few weeks. From what is indicated, the former Congress, which invalidated the election of Otilio Ulate, will not be recognized. This in turn may jeopardize Costa Rica's international relations, especially with the United States. But ultimately everything depends upon the new government's policies. These are said to be concentrated in the hands of Señor Figueres, commander of the "National Army of Liberation," who also controls the important Ministry of Public Security as well as that of Justice. Disclaiming all personal ambition for power, Figueres is described as aiming at amelioration of the country's financial, political and moral conditions. Most of Costa Rica's 705,000 people work in agriculture. The main products are coffee, bananas, cacao, corn, rice and sugar, of which the first three constitute the chief exports. Mining and manufac-

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turing are only slightly developed, so that virtually everyone is dependent, directly or indirectly, upon the raising of subsistence crops for home consumption, or cash crops for export. The instability of government is likewise a contributing factor to the general misery of Costa Ricans. If only Señor Figueres fulfills what he and his followers are currently promising the people, the country may see a better future. Backed by an earnest group of young *preparados* (persons prepared and qualified to carry out social reforms), Señor Figueres will have to work hard to justify his armed rebellion. Such revolutions, even in Latin America, are bound to be classed as less desirable methods of attaining power in a country calling itself a popular democracy.

DP's await America's leadership

The era of blind isolationism and narrow nationalism has passed away, we hope. But every once in a while something happens which makes us have doubts. Hence, we cannot but whole-heartedly endorse the stand taken by Archbishop O'Boyle of Washington, D. C., against a certain type of narrow-mindedness and short-sightedness that still seems rampant in the country. Decrying the negative position taken by the Daughters of the American Revolution in regard to displaced persons, the newly elevated prelate declared:

> I am confident that all enlightened Americans, attuned to the great history and tradition of our democracy and intelligently informed on the trend of world affairs, see in the plight of the displaced persons a challenge which we must accept.

The alternative would be a tale for future historians, comparable to "the propaganda common to communist Russia." Apparently, the DAR resolution opposing the admission of European refugees was based upon assumption that our country has "enough" immigrants. The stalwart ladies fear that the displaced persons are "imbued with a political philosophy at variance with our constitutional form of government." How false is such a presumption and how dangerous to our American way of thinking, we will stress whenever an occasion presents itself. It is regrettable that the leaders of the DAR have not taken time to learn the truth about the DP's story. There is no mystery why most of these people stubbornly refuse to return to Estonia, Latvia, Lithuania, Poland, Ukraine and Yugoslavia. Leaders of all faiths in our country—Protestant, Catholic and Jewish—have advocated admission of a fair share of these unfortunate victims of tyranny. Religious leadership, concerned about the spiritual welfare of the postwar world, realizes why the refugees must be helped. To abandon the many DP's who have sacrificed so much for conscientious convictions would be to betray the American ideal we stand for.

Socialist scruples

Next Monday, May 10, groups from the still free countries of Europe will assemble at The Hague to hold a conference on European federation. Although none of the delegations has any official status, the meeting promises to have widespread repercussions. Many of the individuals who will attend—including Winston Churchill, who called the conference—have held high place in their countries and are known and respected throughout Europe. Unfortunately the Socialists, who are a major political force in most of the Marshall-plan nations, decided at a meeting in Paris, April 22-25, to boycott the conference. This decision was unexpected—Socialists also favor a United States of Europe—and was due apparently to the scruples of Hugh Dalton, of the British Labor Party. Reports from Paris indicate that the desire of the Dutch, Italian and Scandinavian delegates, which was shared by Léon Blum, to participate in the sessions at The Hague was sacrificed on the altar of British domestic politics. The Labor Party found it embarrassing to attend a conference summoned by its arch-enemy Winston Churchill. Several other socialist parties, worried by the growing influence of the Christian Democrats, were only too willing to follow Mr. Dalton's leadership. Since Socialists are part of governing coalitions in most Western European countries, and work side by side with conservative colleagues, this sudden concern for ideological purity seems to us as contradictory as it is surely untimely. Some socialist leaders still find it difficult to shed their nineteenth-century dogmas and shibboleths. Unlike Blum, they do not realize that many a European conservative is sincerely devoted today both to human freedom and social reform. We doubt whether the Ernest Bevins and Stafford Cripps' of the British Labor Party approve the petty course pursued by Mr. Dalton at Paris.

"The Stalinist myth"

Writing under the above title in the correspondence page of the New York *Times* for April 18, James T. Farrell, author of *Studs Lonigan* and other novels in the realistic vein, provides a rather welcome surprise for those of us who had long suspected that Mr. Farrell was not too distant a follower of the party line. Mr. Farrell declares that he will have nothing to do with the purges, the slave labor, the evil propaganda which is Stalinism and which, as he rightly states, "is the blackest form of reaction in the world today." We welcome, too, the verbal spanking Mr. Farrell administers to the American "liberals" who will not face and admit the facts about Stalinism. But Mr. Farrell manifests the same sort of woolly-thinking liberalism he dislikes in others. For he still remains, as far as can be discovered, a Marxian and, as such, he must remain forever bogged down in the materialistic solution. That solution, if applied with ruthless logic (and that is just what Stalin is doing), *is* Stalinism. There is, to be sure, a noble ring to "the struggle against Stalinism . . . must be based on the principle that only free minds can fight totalitarian minds," but when we ask the further question, which, as reasonable beings, we must ask—minds free *from* what and *for* what?—we have advanced to a ground where materialism has and can have no answer. Mr. Farrell's sincerely impassioned letter is but another reminder that no system stemming from Marxism or any other system which negates the spiritual worth of the individual and the spiritual solidarity of mankind does more than give a half-answer to totalitarianism. Against an all-out chal-

lenge there can be but the all-out answer. The only all-out answer the world has ever known is the Christian social answer.

"I will stay in Berlin"

General Clay is not the only leader who is determined to remain in the former German capital despite the growing vexations, provocations and implied threats coming from the direction of the Soviet occupation authorities. Jakob Kaiser, erstwhile head of the Christian Democratic Union in the Eastern zone until his removal under Soviet pressure, also means to keep his post in Berlin. Since he is now without any party position, his ostentatious declaration to stay where he is might seem a vainglorious gesture, were it not for the fact that Kaiser's personal courage, as evidenced by his struggles with both Communists and Nazis, is beyond all question. From the very start of the revived political life under the occupation, he has fought every trend toward a divided Germany. And last week in a political speech in Frankfort-on-the-Main he warned both the Germans and the Western occupation Powers to take no step which would seal permanently the present split in Germany. He evoked cheers from his audience when he insisted that no government should be created in Frankfort that would attempt to describe itself as all-German. In taking this line Kaiser is directing his fire simultaneously in three directions, which incidentally is one more evidence of his skill as a political leader. He undermines his domestic rival, Kurt Schumacher, head of the Social Democrats, who, until recently at least, has been mentioned as a possible head of a Western German state. At the same time he demolishes the attempt of the Communists to set up an all-German council with its headquarters in Berlin. And he deftly maintains his freedom of action with regard to the present development toward Trizonia, while at the same time evidencing his support of it. American authorities have long been aware of the first-class material for pro-communist propaganda that would be provided by a divided Germany, and they can thank their lucky stars that they have a Kaiser who will prevent them from falling into that pit despite themselves.

"Whom God hath joined . . ."

London. A King and a Queen celebrated their twenty-fifth wedding anniversary. Said the King: "It is an unforgettable experience to realize . . . how many . . . wish to join us in the thankfulness we feel for the twenty-five years of supremely happy married life which have been granted us." Said the Queen:

> There must be many who feel as we do that the sanctities of married life are in some way the highest form of human fellowship, affording a rock-like foundation on which all the best in the life of a nation is built.

Hollywood. Lana Turner takes a fourth (?) mate, Bob Topping, who had just shed his third. Said the bride: "This time it's for keeps." The groom is not reported to have said anything. The King and Queen's anniversary was admirably reported in the responsible U. S. press and the Turner-Topping nausea was given the ten lines on inside pages that at best it deserved. The sensation-mongering U. S. press, the Hearst papers in the lead, reported the British anniversary, but went spread-eagle on this travesty on the sanctity of marriage. Here are some of the more maggoty morsels:

> Lana, in a nutshell—shocking pink, that is—is whammo, bingo, keeno and the fortis on the portisan . . . the men in her life would make the Foreign Legion look like a troop of Boy Scouts. . . . If she thinks at the moment you're for her, you are, brother, you are. . . . When Lana tires of her big, handsome boy friend, she is not only tired, but through, period. . . . Yet underneath her famous sweaters there beats the heart of a perennial high-school girl.

And there was worse. Such immoral sentimentality is viciously rotten. The U. S. papers which have printed it have disgraced themselves. More, they have contributed their leprous bit to a further cankering of the unhealthy concept of marriage growing in today's world. How we should blush at American "journalism," particularly when we compare it with the nobility of the English ceremony and its coverage by the British press.

The Catholic synthesis

"Making the leaven simply part of the dough" is the mistake of those who identify the Kingdom of God with a just social order or who conceive of Christianity simply as a means to an earthly end—social change or progress toward an ideal of human brotherhood. Catholicism, as Father John Courtney Murray, S.J., points out in his contribution to the symposium on "Organized Religions in the United States" in the March *Annals of the American Academy of Political and Social Science,* teaches in clear terms that the faith is a value in itself, whatever its impact on the temporal order. A man must be prepared to lose the whole world rather than his soul. But, as Father Murray goes on to point out, a man must gain the whole world on the peril of losing his soul, for detachment from the world cannot be made the pretext for disengagement from the world's problems. Catholicism teaches with like clarity a responsibility to work for the ordering of society. Pope Pius XI denounced what he called "social modernism," the theory that faith should have its sole flowering in personal piety, preserving the cleanliness of its hands by refusing to grapple with the grimy machinery of society. Péguy indicated the philosophical origins of such an attitude in an epigram: "Kantianism has clean hands; but it has no hands." There are two main reasons why the Church enjoins her children, while keeping themselves immaculate from the world, to immerse themselves in the world and work for its salvation. Father Murray summarizes them:

> We have here no lasting city but, while the city does last, it must be made a city of justice and friendship—on the one hand for the value that its order has in freing man for the pursuit of his eternal destiny; and on the other hand, for the value that its order has in itself, as a realization, always imperfect indeed, of a rational ideal of human unity.

A paradox? Rather, the product of the Catholic synthesis, which admirably reconciles extremes.

Washington Front

It gives you a queer feeling, when you think of it, to reflect that the American people, in an offhand and disjointed sort of way, are deciding between now and June what our foreign policy will be in the year 1949. Our constitutional system is such that our relations with the world at large, and our cosmic destiny, depend almost entirely on the character of our Chief Executive.

The chaotic method by which a candidate for the Presidency is nominated—primaries, preferential primaries, favorite sons, State party conventions—simply adds to the confusion. It is not that the voters in the primaries, the State and big-city bosses, and the ultimate delegates to the party conventions in Philadelphia, will not have in mind, at least vaguely, a calculation about who is the best man to deal with Russia, administer the Marshall plan, deal with the problems of Palestine and China and the like, but that so many other calculations will also enter the picture that have nothing to do with foreign affairs.

The fact is, however, that two men, one of whom will certainly control our destiny, are during these spring months being chosen to run for President. We have only to think back to Lincoln, Theodore Roosevelt, Wilson, Franklin Roosevelt—and Harry Truman—to realize how thoroughly our national and even personal destinies are at the complete mercy of the thought processes of one single man. It is a frightening prospect, once you think of it, but one wonders how many think of it.

Most political thinkers among us are agreed that 1) the really decisive actions in our history have been taken in the choice of candidates for public office, not in the elections themselves; and 2) therefore the people should have more to say about this choice.

The large publicity attending the exciting primaries in New Hampshire, Wisconsin, Nebraska, Oregon and Ohio gives us a false impression that the candidates for President are for the most part chosen by the people. In the great majority of the States, they are not, of course, but by a tightly knit group of year-around professional local politicians who really settle the matter.

For this reason, political scientists think that every State should have a free primary, that every open candidate for the Presidency should be required to submit his platform in each State, and that the State or Federal Government, as the case demands, should pay for the expenses incurred in his campaign.

All of this may be too late, of course, for by the end of 1949 we may have lost our independence, or have become a totalitarian state ourselves in sheer self-defense against a totalitarian world. In any case, it is not too late for those who are to vote for a President to take office in 1949 to remember that they are choosing him now. But one wonders if they will. WILFRID PARSONS

Underscorings

In this column for March 6 an editorial from the *University News* of St. Louis University was quoted to the effect that Catholic men of money too often "ignore the hard facts of economic life, which add a tremendous burden to the private, independent schools," and that our Catholic schools today, more than ever, "look to the generosity and thanks of loyal graduates." Whereupon a reader of AMERICA admitted confidentially for publication how he got into the habit of contributing to Catholic education—by tossing all his pennies into a desk drawer, and finding at the end of a year that he had a surprisingly substantial sum for his alma mater. Scarcely less surprising was the ease with which he persuaded himself he could spare a few extra dollars to make the sum even more substantial.

▶ With this technique as a base, he suggests that Catholic colleges might well sell the idea to their alumni of pledging an annual donation either as a birthday or Christmas gift. It sounds like a grand idea. We wonder what the colleges and their alumni think of this suggestion.

▶ One of the calculations in the Report of the President's Commission on Higher Education that has evoked considerable comment is the enrollment of 4,600,000 predicated for 1960. That's practically double present totals for U. S. higher education. For 1952 the Commission allocates 2,000,000 students to the first two college years, and 2,500,000 for 1960. Estimates were based on the belief that 49 per cent of the population is capable of at least two years of college education.

▶ Mother D. Parton, of Manhattanville College, New York, sent us a breakdown of these estimates for 1952 and 1960, as indicated by birth rates and standard mortality rates. These show that in 1952 there will be 1,988,458 eighteen-year-olds alive, and 1,972,386 nineteen-year-olds—a total of 3,960,844 who will be of freshman and sophomore college age. In round numbers, fifty per cent would be capable of college work; that is, 1,980,422, which is close to the Commission's 2,000,000. Using the same basis of calculation, there would be 2,625,209 eligible for the first two college years in 1960.

▶ But, as Professor Robert J. Havighurst of the University of Chicago points out in *School and Society* for April 3, these figures fail to consider the factor of *motivation*. Certainly not all of these eligible students will want to go to college; nor will all their parents want them to go. Besides economic barriers, the Commission should have given close attention to this motivational barrier which, according to Professor Havighurst's evidence, "is at least as important as the economic barrier in keeping these young people out of college." A.P.F.

Editorials

Beyond politics

Beyond all political differences and economic preferences that divide proponents of a federation of Free Europe is the sense of a solidarity deriving from a common historical experience and from a single spiritual inheritance. Christopher Dawson expressed that conviction many years ago when he observed:

> Europe is not a true racial or geographical unity; it is, in its essence, a spiritual community, and even its vast material expansion in modern times would have been impossible without the moral force and spiritual inspiration that it owes ultimately to the Christian faith.

To recapture that spiritual inspiration and renew that moral force a significant mass meeting of all political parties and faiths overflowed Albert Hall in London on April 25. The presence on the platform of Cardinal Griffin, the Archbishop of Canterbury and the Moderator of the Free Church Council along with political leaders from England and the Continent underlined the religious significance and motivation of the meeting.

Prime Minister Attlee declared: "There is no more urgent need today than the reaffirmation of the absolute moral values on which our Christian civilization is based." Winston Churchill was positive that "all hopes for the unification of Europe will come to naught unless the structure of the new Europe is built firmly on moral and spiritual foundations." And Sir Stafford Cripps affirmed: "It is the soul and culture of Western Europe that has been the mainspring of its contribution to world civilization and it is to the reinvigorating of that soul that we must bend our energies if we are to succeed."

The peril of Soviet power—"challenging our way of life with every weapon at its command," according to Halifax—manifestly compels measures of self-defense and suggests, even to politicians, the enlisting of spiritual forces. But the Albert Hall meeting was not marked by the perversion of religion to serve political ends. Rather, it provided heartening acknowledgement that the political and economic orders have limited, circumscribed goals and must be directed by minds illumined and inspired by religious truth to spiritual ends—to human freedom, for instance, and opportunities for personal development.

There was something more than that acknowledged. There was a public recognition that this is God's world, the proper ordering of which is the inescapable vocation of every Christian. Problems of disconcerting complexity confront workers for a United Europe—or for social peace anywhere. Mocking to modern ears are the promises of the materialist myth of unlimited, universal Progress. The continent of Europe, facing the threat of invasion, troubled by acute social differences, economically prostrate and spiritually disaffected, is not easily impressed by new proposals for a political solution of its problems.

The dynamism of Christian faith, the perseverance of Christian hope, the resourcefulness of Christian charity alone can overcome the triple evils of disillusionment, despair and disunion that beset Europe and, in varying degrees, the world. But the primacy of place in the task must be given to the Christian intelligence that accepts its God-assigned responsibilities and applies itself to impart a Christian social direction to the forms and forces of contemporary civilization. Chesterton's boast that "only Christian men save even the heathen things" must be made good.

Congress and the DP's

All indications are that leadership in the Senate and House of Representatives fully realizes the urgency of the displaced persons problem. Senator Taft has, in fact, made it clear that legislation authorizing admission of bona fide DP's holds a high priority on the agenda in the weeks ahead. The Senators and members of the House who have thus far backed this far-sighted resettlement program are to be complimented for their vision. Right now the world looks to the United States for understanding of concrete problems involving human rights.

In the legislation finally passed there will not be, we hope, any more restrictive provisions than are absolutely necessary. Obviously the country must be protected against possible subversive elements. But that taken care of, there seems no reason why the European displaced persons should be considered more of a burden than regular quota immigrants. Actually, DP's thus far admitted have an excellent record for adaptation and initiative in settling down.

Prepared to assist the incoming displaced persons are three major coordinating agencies of proven competence. Twenty-four Protestant groups pool their efforts in Church World Service. A wide variety of organizations and national groups have joined forces in the National Catholic Resettlement Coucil, designed specifically to assist displaced persons. And for some time now United Service for New Americans has coordinated the resettlement programs of Jewish relief organizations. Certainly, non-governmental charity is mobilized to perform the task in a way that could not have been anticipated a year or so ago. The combined action of these church-related groups gives assurance that new immigrants will be placed where they can make the greatest contribution to American life, and where they will not aggravate the housing shortage. The Government will, we hope, do everything possible to facilitate their programs.

Once enabling legislation is passed, the question of administering admissions naturally arises. A citizens' council, broadly representative of all interested parties, can perform the function of advising the administrative commission likely to be in charge of the admissions.

Congress makes no mistake in supporting resettlement in the United States of a fair share of displaced persons. Generosity will have its reward, even in the immediate present. Fortunately, opposition to this move in defense of human rights has dwindled with the passing months. A high proportion of Americans now realize there are larger issues at stake. Promptness in passing DP legislation is accordingly most appropriate.

Steel prices and wages

The announcement by U.S. Steel that, as a matter of national policy, it was refusing a third-round wage increase and at the same time reducing prices to the extent of about $25 million was greeted variously in different quarters. Several industrial leaders applauded the move. Government economists were said privately to be mildly optimistic, though they withheld public comment pending further study. President Philip Murray of the United Steelworkers, whose hands are tied by a no-strike pledge, charged that the corporation was indifferent to the needs of its employes, and that the cuts were "picayune."

That the course U.S. Steel has elected to follow is anti-inflationary, there can be no doubt. The rejection of a wage increase prevents a fresh addition to the purchasing power not only of 800,000 steelworkers but probably of thousands of workers in other basic industries also, since Big Steel is a traditional pace-setter. The price cuts themselves will have only a slight effect on living costs, even though they are to be applied to end-products. (Newspapers referred to the price cuts as "a slash," though a reduction in prices of $25 million on gross sales in excess of $2 billion is more in the nature of a delicate abscission.) But the bare news that U.S. Steel has cut prices, no matter how modestly, will have a sobering effect on all those businessmen who were preparing to raise them. In some cases, too, companies will match the price cuts announced by U. S. Steel. A few have done so already.

The fact, however, that Big Steel's policy is anti-inflationary will not make it any more palatable to the steelworkers. What worries them at the moment is the cost of food and shoes and clothing, and it is very doubtful whether the small cut in the cost of steel will have any effect in the near future on the price of these essentials. It appears to the workers that most of the cost of this anti-inflationary policy is being taken out of their modest standard of living, and that the profits of the corporation will suffer very little, if at all.

While applauding Big Steel's tardy conversion to an anti-inflation policy, as well as the general idea of raising wages by reducing prices, one may well question the manner in which this new policy was adopted. Heretofore, with only a few exceptions, industry has been singularly unresponsive to government efforts to "talk down" prices. Now, suddenly, the management of the leading company in a key industry refuses a wage adjustment, justified by increased living costs, on the ground that a price cut would be better for the country. Entirely apart from such related questions as the adequacy of the price cut, or the ability of U.S. Steel to reduce prices and raise wages at the same time, one wonders on what legal or moral basis hired management has the *exclusive* right to make such a far-reaching determination. Here is a decision which, literally, will affect millions of lives. Even if it is a good one, can the exercise of such authority be reconciled with the principles of free, competitive enterprise? And if not with them, can it be reconciled with the principles of democracy? Was not the unilateral move of Big Steel an example of economic dictatorship?

We hope that this curious case will lead to some hard thinking about the nature of our economy. From the general truth that wages and prices cannot be left solely to the law of supply and demand, to which the action of Big Steel is an eloquent and surprising witness, we may come to see the necessity for some planning on the national level, and for a democratic approach to it. The day that leaders of labor, industry and agriculture, with the assistance of the Government, agree on what price and wage policies are good for the country, our salvation will be close at hand.

Reciprocal trade agreements

Since the war's end the United States has consistently and courageously shaped its foreign economic policy toward world reconstruction and the gradual freeing of international trade. We looked ahead beyond the interim period of relief and emergency aid and saw that our foreign relations could not prosper, nor could our loans be repaid, unless other nations could sell to us as well as buy in our markets.

The present is no time to change that course. That is why the Reciprocal Trade Agreements Act—upon which our postwar foreign economic policy has been built—must be renewed. Unless the bargaining powers now enjoyed by the President are extended, they will expire with the Act on June 12. Congress cannot delay action on this important issue.

Today no one wants to own up to being an economic isolationist. If he favors a high protective tariff against foreign competitors in his particular field, some attempt will be made to justify the position in the light of the world economy. But the special pleaders for high tariffs on particular commodities or manufactured products are economic isolationists none the less if they fail to recognize the reasons for bargaining power in the executive branch. Without such bargaining power it is practically impossible to pursue a constructive foreign economic policy.

Congressional log-rolling on tariff issues and squabbling between conflicting interest groups were commonplaces in the years prior to passage of the Reciprocal Trade Agreements Act in 1934. The notorious Smoot-Hawley tariff act was the worst product of that era. Had

it continued in force, U. S. foreign trade would today be gasping for breath.

Naturally the State Department and the other executive departments are worried about consequences of failure to renew the reciprocal trade agreements legislation. Our country has made extensive economic commitments abroad. We assumed leadership in promoting the idea of an International Trade Organization. We are currently trying to encourage economic development of Latin America to put it on a better bargaining basis. We know that ERP is just the beginning—a short-term policy—and that ultimately the world can only revive economically if other nations have the capacity to produce, and to sell their products abroad. These are some of the things forgotten by enemies of the reciprocal trade pacts principle.

Our country needs a sound tariff policy. Domestic producers must be protected against dumping and similar destructive practices. But it is one thing to recognize the dangers from excessively low-wage scales abroad and quite another to retire behind a wall of protectionism, made to order for whatever group exerts the most pressure upon a harassed Congress.

Enlightened business and agricultural leadership has endorsed the reciprocal trade agreements in principle. Two of the major farm organizations made clear their position at their winter conventions. All but the most conservative will be satisfied with reasonable opportunities for revision of trade agreements, and with hearings before final administrative decisions are made. Congress, it is hoped, will take this broadening outlook into consideration and extend the Reciprocal Trade Agreements Act, as President Truman requested on March 1.

The Holy City

The Palestine situation continues to be marked by confusion at Lake Success and near-anarchy in the Holy Land, with no one willing to predict from day to day the eventual outcome of it all. On May 15 the British mandate will be terminated, a resolve that appears to be unwavering despite wishful thinking on the part of those who must now assume the responsibility, namely, the United Nations. Just how unprepared that body is today can be judged from the palpable indecision prevalent at Lake Success. To date the General Assembly, the Security Council and the Trusteeship Council have been mobilized in the frantic hope that out of one of these organs some solution will be forthcoming. But thus far it is all paper work and no action. Well did Sir Carl Berendsen, gruff and unaffected representative of New Zealand, say that what was needed was "not resolutions but resolution."

Whichever way they look, the delegates at Lake Success are confronted by alternatives as formidable in themselves as they are unacceptable to the two contending groups. But last week M. Alexander Parodi of France persuaded the General Assembly to get busy at least on the minimum problem of safeguarding order and security in Jerusalem itself. As a result, the Trusteeship Council met to draw up specific plans for protecting the Holy City. On April 27, M. Roger Garreau elaborated for the benefit of the Council just what France had in mind. This meeting was noteworthy for the presence of a representative of the Soviet Union for the first time since the Council began to function on March 26, 1947. Though thirteen months of absentee membership for reasons never given does not exactly qualify the Soviet Union to present itself as the defender of the United Nations, the sudden interest of the USSR in the Trusteeship Council suggests that the Kremlin expects or fears that something might really develop from the French proposal.

The French view is that UN's special interest in Jerusalem should at least be marked by something tangible—an international police force which would be responsible for the city itself, not for all of Palestine. M. Garreau proposed the immediate creation of a force of 1,000 men who would be symbolic of the whole world's concern for the Holy Places. These thousand men would be volunteers, non-Palestinians, under the command of someone appointed by the General Assembly. At the same time, he warned, this proposal would have meaning only if it had the good will of both Jews and Arabs.

As an interim measure that may salvage some sort of respectability for the United Nations, the French proposal has merit. So long as a force large enough to police all of Palestine appears out of the question, the least that can be done is to set up a symbolic force for the city of Jerusalem, even for the inner city alone. No one imagines that such a puny force, supposing it could be organized by a reasonably early date, will alone suffice to bring to a halt the mounting crisis of Palestine. But it might save the honor of the United Nations, as the French delegate has expressed it, and might even serve as a foundation for cementing good relations between Arab and Zionist.

What interests the general public is the fact that, as Council President Francis B. Sayre of the United States told the delegate of Iraq, Awni Khalidy, the French proposal is purely humanitarian and non-political. It arises out of the common concern of all groups for whom Jerusalem is a holy city. Francis Cardinal Spellman expressed the feelings of many when he recently stated, prior to his departure for Australia: "War must not bloody the soil nor desecrate the scene of the sacrifice of the Prince of Peace, for if men and nations who profess to believe in God defy God and defile His Holy Homeland, how can they condemn godless barbarism in others?" A year ago, as he stated, his was almost the lone Christian voice in America when he filed his appeal to the United Nations for the safeguarding of the Holy Places, in the name of the Catholic Near East Welfare Association. Today all Christendom should be united in hoping that the United Nations will take realistic steps to protect Jerusalem from destruction or defilement. Last week this Review presented some concrete suggestions ("Blueprint for a Palestine Police"), but the suggestions themselves are of less importance than what they indicate—namely, our interest in a solution that will correspond to the Christian conscience.

Perspective for world government

As the hopes invested in the United Nations become more tenuous while recognition of the need for world economic and political cooperation becomes more pronounced, AMERICA'S *Editor analyzes the factors involved in a practical development of world government.*

John LaFarge

Had the proverbial man from Mars dropped in on the recent events in Italy, he might very well have asked whether these were Italian elections at all. They would have looked to him much more like some kind of international voting, where the contending candidates were really Russia and the United States. The issues that were being fought out in Italy concerned not Italy alone, but all of Europe and, to a considerable extent, the entire world. It is surprising to see how readily this was grasped by the American press and by a large percentage of the American people. Certainly no foreign elections ever aroused a tenth part of the popular U. S. interest that the contest in Italy did.

If a world government existed, voting on world issues would be one of its normal features—supposing, of course, that the government were of a democratic nature. The internationally related voting in Italy, therefore, is simply part of a pattern which has been given a tremendous impetus by the rapid development of world communism. The unfolding of the strategy of Soviet conquest in Eastern Europe, with the terror and confusion which it aroused, has led to a steady movement toward supranational unity in western Europe and in the western hemisphere as well.

The newly formed Organization for European Economic Cooperation of the sixteen ERP beneficiaries and the Brussels five-nation group for economic and military security are a direct response to the Iron Curtain's advance over eastern Europe. Communist threats in France and Italy brought about the rapid and unexpected rapprochement of those two countries. The drama of the Italian elections has given Italy a sense of kinship with the entire western world, and of the western world with Italy. As the communist pattern of infiltration and violence has developed in Latin America, the countries of the western hemisphere have drawn together with one another and with the United States.

Though these recent developments have, for the most part, only limited and immediately urgent aims in view, they are in the line of a much more far-reaching movement that sooner or later must lead to a degree of international organization surpassing in its effectiveness anything that we possess at present.

Two elementary considerations are driving the nations to find ways and means of working together and to seek some new institutional forms which will keep them working in regular and efficient fashion. One impulse is that of physical self-preservation, preservation of the human race as such; the other is the menace of poverty and indeed total destitution. "Only by close and lasting cooperation," said the convention for European cooperation set up by the sixteen ERP nations, "between the contracting parties can the prosperity of Europe be restored and maintained, and ravages of war made good." The nations were "determined to combine their economic strength to these ends."

The problem of self-preservation was bluntly stated by the six leading atomic scientists who issued a formal warning at Princeton, N. J., on April 11, to the effect that the only way to avoid war was to create a powerful world government, if necessary without the Soviet Union at first. The scientists saw only three lines of policy emerging in the West: a preventive war against Russia that would devastate Europe; an armed peace that would push down the standard of life under heavy military expenses; or a potent world organization. They agreed that there would have to be a tremendous campaign of mass education before the public would accept surrender of national sovereignty to a supranational world government. But unanimously they said that now was the time to begin that campaign, and that if the West reached the point of accepting it before the East, then world government must be formed without the Soviet bloc of states. And a world government, as Dr. Urey, the spokesman, stressed, could not be formed without substantial and concrete surrender of national sovereignty, something which would have to be accepted by eighty to ninety per cent of the people in the participating states.

The idea of world government, such as the scientists proposed, is one through which great good or great harm may be effected, according to the manner in which the idea is approached. Certainly nothing but confusion can result from mere spinning of idealistic schemes.

At the root of our troubles today is a singular paradox: that the organization which was created, at San Francisco, to give us the maximum of security, is unable to afford us security any longer. The United Nations stands as an apparent obstacle to the one type of institution which could afford us (as far as weak human efforts can, under God, constitute such things) some degree of security against the conflicting passions of nations and peoples and the ever present menace of war: a genuinely supranational institution, which would be based upon a complete acceptance of the idea of an objective and supremely normative world order.

According to a distinguished international jurist, Prof. A. de la Pradelle, of the University of Paris, writing in a symposium on world government (*La Bataille de la Paix*. Monde Nouveau, 1947), there are two great obstacles to such an acceptance. One of these is psychological. The selfish passions that beset human nature revolt against any transfer of powers to authorities which would control them, and refuse to accept any outside norm which would bridle them. The other obstacle is of a juridical nature. The imperious principle of national sovereignty sets itself squarely against any effective ac-

ceptance of a world order or of a world organization.

In view of this, it is a distinct temptation that has already shown its appeal to many minds, to pronounce simply a verdict of despair against the United Nations. As long as the principle of unlimited national sovereignty, symbolized by the veto, holds the organization in its grip, there seems to be no hope of creating an effective barrier against those passions which in theory it is designed to control. But as the United Nations has become better known, as its different branches and their several committees have shown their extraordinary power of resistance to even the most violently disruptive tactics on the part of the Soviet delegations and the Soviet satellites, as the organization has become less of a mere project and more of an historic reality, the perspective of the whole question has become clearer. It has become increasingly evident that the real solution of the question of creating a genuine world organization, which would from its nature take on many of the functions of a world government, must come not through some action taken in total disregard of the United Nations, but rather along the paths opened up in and by the UN itself.

The immense practical merit of the United Nations lies, among other things, in the fact that it has cleared the paths by which some approach can be made towards its own transformation. It has helped to make us understand, first of all, that a genuine world organization cannot rest content with being a mere scheme, but must be a *growth* along many diverse, even if ultimately converging, lines.

A supranational governing body—be it regional or be it world-wide—must be a genuine *juridical* growth. It must spring from a concept of international law which in turn is based upon the eternal laws of justice and international charity, and thus be distinguished from a mere alliance based upon the maintenance of the status quo or upon the participants' uneasy fear of one another.

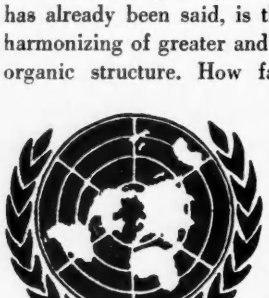
It must register a growth in the concept of international *penal and criminal law*, such as we have seen so grandiosely—even if somewhat inconsistently—mapped out by the trials of Nuremberg.

It must be a growth in *economic unity*, not for the purpose of constructing a common war machine nor for the common welfare of governments as such, but for the good of the peoples whom the governments serve. This means a growth in numberless details of economic relationship—industrial, agricultural, commercial—with new institutions and organisms and a far-reaching network of economic intercourse between the lesser as well as the greater economic units. For a genuine supranational organization is based primarily upon the interests of individuals and their families, not upon those of states or governments.

It means a growth in *social unity* and cooperation such as is envisaged by the various departments of the United Nations' Economic and Social Council, with fundamental agreements on human rights, and a growth in unity in the cultural field, with a corresponding balance of the national heritage as against the claims of world welfare. And all of this means a development of new *political thought* on new levels of the local and international community. It means not an abolition of the equal rights of small nations; but a new and more vital and organic perspective of the nature of those national rights which have their function in the interests of the individuals who compose the nations.

The greater the degree to which such a growth has taken place the greater will be the reality of the ensuing governmental structure. Hence the immense significance from a world government point of view in the developments which are now occurring in Europe. The European economic council, although it affects Europe alone, is, as it were, a laboratory in which the substance—even more than the form—of world government is being constructed.

The other capital problem, as is obvious from what has already been said, is that of federalism, the proper harmonizing of greater and lesser structures into a single organic structure. How far shall authority, political, economic and social, juridical and penal, be transferred from lesser bodies to greater ones if the lesser bodies are not to "hang separately"? How far must a lesser unit, whether local, national or regional, refuse to yield such a transfer and keep its own administration as a condition not only of its own integrity but of the integrity of the whole?



Any world body that undertakes to deliberate these questions today carries on its shoulders an enlarged form of the task that confronted the framers of our own American Constitution. They will have a vastly greater and more detailed task to accomplish, but on the other hand they will be aided by infinitely more precedents and examples.

The nature of this federalist problem is summed up by Professor H. Brugmans, Dutch member of Parliament, President of the European Union of Federalists (*La Bataille de la Paix*, ibid, p. 196):

> *Every generation has its own problem; ours is that of transcending the limits of the nation state.* In a wider space international planning would become more efficacious as we allow full liberty to creative initiative. . . . For we believe that federalism is not simply a means of resolving certain problems of international law, international politics; we see in it also a possibility of actually bringing into existence the pluralist society which we desire. This would be a society where every isolated problem would be resolved on its own level, whether it be the level of the family, of the community or the enterprise or branch of industry or a European regional federation or a world institution. In such a federalist order those who are concerned would be in a position to direct and control that which properly belongs to them. But they would work through the agencies of greater communities before which they would have to render an account of their own mandate.

Federalism is the "middle path" between centralization and anarchy, between the selfishness of

vested interests and bureaucratic anonymity, between atomization and molochism. It would institute the regime of democratic solidarities and freely coordinated autonomies. Only in this perspective can the democracies of the East and the West, those of the "liberal" and those of the "social" type, meet and make progress to a multiple synthesis.

Prominent citizens are being asked to mobilize on behalf of various plans for the revision of the United Nations, such as the project proposed by Ely Culbertson and sponsored by a group of Senators and Congressmen. Every reasonable person will naturally favor a revision of the Charter of the UN, but the Culbertson plan does not appear to be in line with the series of developments tending toward a world government which have been mentioned above. In its initial article the plan preserves the "full sovereignty of member-states" except for certain acts of aggression or armament. Essential, however, to an organic world government is the yielding to a supranational body of a degree of national sovereignty in *all* fields—economic and social, as well as juridical and political—according to norms that are determined not by selfish national interests but by universally accepted moral standards.

Unless and until such a comprehensive development occurs, proposals for mutual disarmament and the internationalization of armed forces would appear to many students of the problem to be no better guarantee of world peace than is the present structure of the United Nations, with the added disadvantage that it would lack the UN consistency.

The important thing is not to elaborate further ideal schemes, but to make sure that in whatever steps we take we are operating on the proved basis afforded by the existing agencies and structures of the UN on the one hand and by the European and Pan-American experiences on the other, with a maximum of certainty as to what we do want in the nature of a practical and organically conceived structure.

Who is responsible for peace?

In the current fiscal year the U. S. may spend $14.5 billion on military equipment and training, calculated to defend our shores and discourage any potential aggressors. Who will determine, in the final analysis, whether this program will result in the hoped-for peace?

Robert A. Graham

The theme of Army Week, celebrated throughout the nation a short while ago, was to the effect that "a strong America is a peaceful America." If a strong military establishment will contribute to peace, no doubt we should all be in favor of it, especially at this particular time. But the issue of war or peace does not, of course, rest with the Department of Defense. The principal responsibility for the determination of the Government's policy in relation to international problems—and that means above all the problem of war and peace—devolves upon the Department of State. All the armaments assembled by America's vast industry and manpower will not bring us any nearer to peace if our diplomacy falls down.

Since the preoccupation of Congress with new arms legislation is likely to obscure the place of the Department of State, it may be timely to ask whether this "army" of the Executive Branch is "prepared." Official Washington is remarkably cautious in its statements—a result no doubt of the many postwar plans that have gone sour—but there are some areas of political preparedness that need not await clarification of the international situation. One of these is administrative efficiency within the Department itself.

There are several reasons that tend to throw doubt on State's present ability to meet the difficult job it has cut out for it in 1948. There have been four Secretaries of State since 1944. None of the three recent chiefs was a trained diplomat. Stettinius was an executive of a steel company, Byrnes was a Senator, Justice and director of War Mobilization, Marshall has been a military man all his life. This turnover is symptomatic of an even greater weakness, the difficulty of persuading really competent men in private life to enter public service. And recently the morale of the employes of the Department and the confidence of the public have been undermined by charges that the Department of State is honeycombed with communist sympathizers. Although the number of known communist sympathizers has probably been greatly exaggerated, and these have been removed as bad security risks, the charge still hovers over the Department to affect adversely its capacity to work under the best conditions. Popular conceptions of our foreign policy makers as traditionalists and conservatives have had some foundation in fact.

But like the military branch itself, the foreign policy set-up of this country has changed almost beyond recognition since before the war. One favorable omen is the fact that the Department of State has moved out of its old haunts in the so-called State, War and Navy building, and reopened for business in modern offices at 21st Street and Virginia Avenue. The former headquarters was built in the days of President Grant, and of course dripped with old traditions that for the most part have no relevance for present times. Americans don't want their Government fighting the last peace any more than they want their Army or Navy fighting the last war. In their new base of operation Secretary George C. Marshall and his aides are in a better psychological position.

They are also in a better position today from the viewpoint of staff. At the period of the Munich crisis of 1938 the Department of State counted a personnel of 963, not including the Foreign Service. Its biggest growth, surprisingly, took place not during the war but shortly thereafter, when in 1945 it absorbed some of the func-

tions and staff of the Office of War Information, the Foreign Economic Administration, the Office of Inter-American Affairs and several other agencies. This transfer brought it to an all-time high in 1946 of 7,623 employes. As a result of cuts in the budget and consequent administrative reorganization, this figure then began to drop, with 6,800 in January, 1947 and 5,554 for February 29 of the present year. The last figure does not include the Foreign Service, in which there are 11,967 full-time employes, about half of whom are alien secretarial and other assistants in the various diplomatic missions and consular offices here and abroad. Secretary Marshall is now asking Congress for $21,168,000 for the coming fiscal year. The House has already cut this down to $17,168,000, but Department officials haven't given up trying to get the cut restored. Whether they are successful in this will depend on their ability to convince Congress that the individual items sought justify themselves.

By comparison with the huge appropriations asked for the armed forces, these modest requirements seem pitifully inadequate. Actually Marshall is not pressing too hard for more money. State is a policy-making organ, not an operational one. For a long time it declined to take over the administration of the occupied areas on the grounds that it was not qualified to do that kind of a job. The people in the Department were probably just as glad when the decision was made, after the Czech coup, to leave Germany indefinitely in the hands of General Clay. And although Marshall originally presented a plan for ERP that envisioned State Department direction, he probably has not lost any sleep over the fact that Congress rejected his proposal.

In other words, today more than ever, the Department of State wants to remain free to formulate foreign policy unencumbered by huge administrative problems. This kind of job calls rather for gifts of coordination and planning than for manpower and money. Let Forrestal have his eleven billion plus, and Hoffman his five and a third billion. Marshall's needs are different.

The kind of problem that comes across Marshall's desk is most frequently labeled "complex" and "urgent." International politics is so unstable today that new problems can arise suddenly from nowhere and upset the best-laid plans. Who knows what will result from the rioting in Bogotá, precipitated by a political assassination of purely local character? Economic factors affect politics, and vice versa, as never before in history. The division of the world into conventional geographic areas has had less and less meaning as events roll by. In short, as issues grow more complex, the time-limit within which they must be solved has grown shorter. This calls for smooth-working machinery.

From this point of view it may well be that the battle for peace is really being fought in the offices of John E. Peurifoy, energetic young expert in personnel and administration who is Assistant Secretary of State for Administration. Peurifoy first attracted attention when he set up the machinery for the San Francisco Conference on International Organization in 1945, generally regarded as a model of efficient organization. As a man responsible for the internal efficiency of the Department of State, he is in the awkward position of not being able to blame the Russians when things go wrong. Nor can he plead, like so many of his colleagues, the excuse of complexity and haste. His job is to see that such things do not interfere with the effective operation of the Department.

The reorganization of the Department was completed substantially in 1946 by the then Secretary, Edward R. Stettinius Jr. But the responsibility for keeping the Department operating to best effect depends now on the young Assistant Secretary of State for Administration, whose constant concern is to reduce to a minimum the factors of error or confusion that arise in the conduct of foreign affairs.

There are some fields of coordination that are beyond the duties of Mr. Peurifoy. Constant criticism that there has been too much improvisation led, among several things, to the creation of a Policy Planning Staff, in direct assistance to Secretary Marshall and headed by George B. Kennan, an expert on Russian affairs to whom is usually ascribed authorship of the famous paper on the sources of Soviet conduct. Kennan is supposed to coordinate high policy, but whether he can entirely do away with improvisation in today's world is doubtful.

Foreign policy coordination *vis-à-vis* other Departments is of even greater importance, especially the relationship between the Department of Defense and the Department of State. Officials of the latter concede frankly that they cannot conduct the game of diplomacy without strong military backing to give substance to their position. They have been foremost in their support of a strong defense program, even of universal military training. At the same time they resent certain past intrusions into the domain of foreign policy on the part of the Army, Navy or Air Force. Admiral Halsey hasn't been heard from much since his famous "We'll go anywhere we damn please." And recent moves, even those called "routine," such as the sending of the *Missouri* to Turkey, or the announced trip of a squadron to Scandinavian waters, have from all accounts been taken after consultation with State. Nevertheless, coordination between these two branches still remains in an ambiguous condition.

A system of inter-Departmental consultation, at least for the occupied areas, has been operating in the form of SANACC (State-Army-Navy-Air Coordinating Committee), formerly known as SWNCC. But there appears to be no formal machinery for coordination in the field of foreign policy as a whole. This was obvious when, at the reported suggestion and approval of military advisers, the House voted to include Spain in ERP, only to reverse itself in conference with the Senate after protests by the State Department. If this *volte-face* illustrates the fact

that strategic considerations can sometimes be in conflict with political considerations, it also shows that to date there is no really close formal consultation between the two Departments.

Happily, close cooperation in wartime taught them mutually profitable lessons, and there is good foundation for thinking that they can work in close harmony for constructive and peaceful results. Japan suffered grievously from dualism between the Army and Navy on the one hand and the Foreign Ministry on the other. Such a situation will not develop in this country if the Departments of State and Defense remember their proper places. Undoubtedly a strong America will be a peaceful America, but only if the military forces remain a secondary and instrumental factor in our foreign policy. The State Department is our real Department of Peace.

Charles University: 1348-1948

E. M. Voyta

Eight American universities quickly withdrew their acceptances of the invitation to the six-hundredth anniversary of the founding of Charles University, as a result of the communist *coup d'état* in Czechslovakia. They were: Columbia, Cornell, Harvard, Iowa, Oberlin, Princeton, Tulane and Yale. This decision, which meant a clear refusal to accept the communist version of recent events in Czechoslovakia gave moral support—and new hope—to all democratic forces in that country.

To the Czech people, Charles University of Prague is more than an old and venerable school. It stands almost as a symbol of the nation's destiny. For centuries Charles University shared and reflected all the vicissitudes and glories of Czech history; today, deprived of its academic freedom and controlled by a totalitarian minority, it reflects Czechoslovakia's hour of trial.

Charles University, against which the Communists directed their first attack, is one of the oldest in the world, having been founded by Charles IV, King of Bohemia and Roman Emperor, in April, 1348. It was the desire of King Charles "to establish a university in the chief and very pleasant city of Prague, the capital of Bohemia, to the end that the loyal inhabitants of the realm, increasingly hungry for the fruits of learning, may not be constrained to beg for alms but may find set in this realm a table of refreshment."

The reign of Charles IV was the golden age of Bohemia's history. Economically and politically stabilized, in close contact with the religious and cultural life of western Europe, Bohemia became at that time the cultural center of central Europe. The university—like all medieval universities—was organized as an international body of doctors, masters and students. The language of instruction was Latin, and the prescribed courses resembled those of Bologna, Paris and Oxford.

The mission of the university was universal. Both the charter of establishment and the subsequent acts of King Charles introduced various measures to facilitate the admission of foreign masters and students. Foreigners came from the most varied and distant parts of the world, and Charles University became famous all over Europe. There was hardly a problem of medieval philosophy and research that was not discussed in its halls.

But Charles University's international fame did not last long. The issue which ended its fame was that of nationalism. After the manner of the University of Paris, Charles was divided into nations—Czech, Bavarian, Polish and Saxon. As the Germans dominated the foreign groups, there were actually three foreign groups against the one Czech group. With growing nationalistic feeling, this situation soon led to disputes and fights among the students. Under pressure of Czech masters and students, King Wenceslas, son of Charles, issued a decree at Kutna Hora in 1409, which secured the predominance of Czechs in the academic life, according to their numerical majority. The foreign students answered by leaving Prague and founding the University of Leipzig.

Soon the tragic events that shook the whole land overshadowed the battle of votes among the student nationalities. Master Jan Huss, the beloved preacher of the people of Prague, in his zeal to reform the Church became influenced by foreign heresies, succumbed to them entirely and died unrepentant. His death, which divided the people of Bohemia, divided the university also. The ensuing Hussite wars, which brought complete devastation to the country, deeply affected and almost ruined the university. When peace finally came, in 1434, Charles University was a battered and impoverished institution, cut off completely from the Catholic western lands. Only the contacts with Germany remained—and proved to be fateful. Soon Lutheran preachers came to the University of Prague, and Charles became a bastion of Protestantism until the second half of the sixteenth century. At the close of that century, Bohemia and Moravia were Protestant countries.

Through the accession of the Habsburgs to the throne of Bohemia and Moravia in 1526, the work of re-Catholicizing the country was started. The Jesuits came to Prague in 1555, and soon their St. Clement's College rivaled Charles as a seat of learning. In 1562, St. Clement's was raised by the Emperor to the status of a university. The beautiful old building, with its incomparable baroque library, still exists intact, and is now the seat of the department of philosophy of Charles University. During the short revolution of the Protestant nobility against the Habsburgs in 1618, the Jesuits were expelled and their university closed. After the victory of the Emperor over the rebels at the battle of the White Mountain in 1620, Charles was entrusted to the Jesuits; and in 1654 both institutions received the prerogatives of a national university. A new name was thereupon bestowed on the combination; from 1654 to the end of the Habsburg rule in 1918 the University of Prague was known as Carolo-Ferdinandea, in memory of both founders, Charles IV and Ferdinand I.

Czech Protestant historians portray Charles University under the Jesuit administration as a "seat of darkness." A careful study, however, of the academic standards and the literary and scientific accomplishments of the university gives a very different picture. The Jesuit University of Prague was a first-class school promoting new methods of research and teaching. Its close contacts with other European centers of revitalized Catholicism influenced the youth of Bohemia deeply, and laid the foundations for the re-Catholicizing of the country. It also provided the ideological background for the zealous missionaries who went to all the cities and remote villages of Bohemia and Moravia, evangelizing the population so thoroughly that at the end of the seventeenth century Bohemia and Moravia were again Catholic countries, with only a small minority of scattered Protestants. The cultural contribution of Charles University under the Jesuits awaits an impartial historian.

The real decline of the university began in the reigns of Maria Theresa (1740-1780) and Joseph II (1780-1790), and lasted until the second half of the nineteenth century—in general, a time of intellectual decline in the Monarchy. When, in 1773, the Jesuit Order was dissolved, the university was entrusted to Czech administration and suffered greatly under the bureaucratic tendencies and the constant interference of the state. In 1784 Latin was replaced by German as the medium of instruction. After a half-century of systematic Germanization and persecution of the Czechs, the Czech language was almost extinct in the cities, but still living, unspoiled and intact, among the peasant population. The vitality of the peasants was such that slowly the miracle of the Czech nation's resurgence came about, and the university soon felt the impact of this new life. In 1848 Czech was introduced in two courses as the language of instruction, and by imperial decree in 1831 Charles University was divided into two schools—the German Charles Ferdinand University, with German as the language of instruction, and the Czech Charles Ferdinand University, with Czech as the language of instruction. After the establishment of the Republic of Czechoslovakia in 1918, the name Charles Ferdinand was abolished by law, and Charles University again became the official name, with the charter and insignia of the old Charles University of 1348.

During the twenty years of the Czechoslovak Republic, Charles University enjoyed a second spring, and promised to become again the center of cultural life in central Europe. Several scholars of world fame were among the members of the faculty, and a vigor and spirit of freedom prevailed in the system of teaching and research that stimulated all within reach. There was no interference by the state; academic freedom was considered a sacred right of the university.

Through all the centuries the student body of Charles University preserved a great deal of independence and autonomy. A certain proud class-consciousness was always typical of its students. The part they played in the history of their city and country was a glorious tradition—often written in blood. During the Hussite wars Charles students fought on both sides. In the Thirty Years War they became famous for their heroic defense of Charles Bridge. In the revolution of 1848 Charles students fought and died on the barricades of Prague.

In the darkest hour of Czech history, during nazi domination, the students were the most persecuted class. "Black Friday" of November 17, 1939 will never be forgotten. On that day twelve students were executed for demonstrations against nazism; a hundred and five were tortured and beaten to death, and about a thousand deported to concentration camps in Germany. Charles University was closed.

When, after the liberation of Czechoslovakia in 1945, Charles University was solemnly reopened, it was a day of joy and celebration for the whole nation. But soon communist pressure was apparent. The communist Minister of Education appointed communist professors, and threatened non-communist students and teachers. Communist students tried to prevent the reorganization of the democratic student clubs. The resentment of non-communist students was bitter, and their will to liberty was stronger than the Communists ever suspected. In the student elections this year the Communists were hopelessly beaten, and got no more than twenty per cent of the votes. Immediately after the elections, the communist Minister of Information, V. Kopecky, threatened the students in words which have become famous: "If the students of Charles University would read more carefully the *Rude Pravo* (a communist daily) they would get a better education than that offered to them at Charles University." The Rector of the university, Dr. Karel Englis, replied in a dignified speech, proclaiming his firm faith in democracy and freedom of thought.

In the fateful days of the communist coup, the students of the university met the challenge with courage. On February 25, seven thousand marched through the streets, demonstrating against communist totalitarianism. They tried to see the President, were blocked by the police, shot at and dispersed. Several were wounded; one died as a result of wounds. Communist police raided the academic buildings and student dormitories, and a hundred students were arrested. On March 10 the communist Minister of Education, Zdenek Nejedly, by an act violating the rights of the university, dismissed thirty members of the faculty, including the Rector, Dr. Karel Englis.

On its six-hundredth anniversary Charles University has little reason to rejoice. The hold of the communist minority on the famous school is firm and may last long. Yet the courage and faith in freedom manifested so clearly by the students and members of the faculty are the guarantee of an inner opposition which the Communists will find hard to conquer.

(E. M. Voyta, former Czechoslovak journalist who has been living in the United States for the past ten years, is familiar to AMERICA *readers through the surveys of conditions in Czechoslovakia which appeared in our pages in January of 1947 and 1948, and which have been so completely confirmed by recent events, with particular emphasis in the case of the students of Charles University.)*

Cheer for the shelterless

Scottish-born James McCawley has looked at the building industry from practically every angle. Since coming to the U. S. in 1923, he has worked as a carpenter, contractor, teacher, editor of a trade paper and trade association secretary—his present occupation.

James McCawley

Fourteen months ago the belligerent and bellicose officers of the National Association of Real Estate Boards beamed as a Republican-dominated Congress proceeded to debate the most amazing variety of bills dealing with home building and rent control ever presented to the national legislature.

The hopes of the NAREB officers were high, but the difficulties of the freshman legislators in securing shelter for their own families in the nation's capital found traditional conservatives viewing outright decontrol of rents with jaundiced eyes. The sop which the new Congress threw in the direction of Herbert U. Nelson, Managing Director of the NAREB—a measure calling for voluntary increases of fifteen per cent in lease rentals—pleased no one, and resulted in a Presidential indictment of the real-estate lobby's "brazen operations—clearly subversive of representative government."

Actually there was little need for the Presidential ire, for while there was no doubt of the existence of a real-estate lobby (a fact which a number of Republican leaders too hastily denied despite its congressional registration), its accomplishments were of only doubtful value when compared with the amount of cash spent by it.

The radical portion of the press, including such political tip sheets as George Seldes' *In Fact,* embellished the Truman charges with allegations of a tie-up between the National Association of Manufacturers, the U. S. Chamber of Commerce, the National Association of Home Builders and similar organizations. It was pointed out that various individuals held memberships in two or more of these organizations, and there is little doubt that such individuals did their mightiest to achieve unity of policy among these groups; but there was no real unity among the leaders or the rank and file.

Until last November Herbert U. Nelson, spearhead of the real-estate lobby, could point to twenty years of undisputed leadership of the NAREB. He was not always so conservative. With a half-dozen other enthusiasts he organized the National Association for Better Housing. This group did such an outstanding job that when the Federal Housing Administration was formed, most of the Association's staff moved over into FHA administrative posts.

The Nelson of twenty years ago believed in public housing and was considered somewhat of a radical on housing questions. In the years that have passed, Nelson has moved so far to the right that he has publicly accused Senator Taft of following the communist line, a declaration which indicated his irritation over Taft's joint sponsorship of the Taft-Ellender-Wagner Housing Bill.

It was this particular charge which led to Nelson's setback in an organization which he had come to regard as his own private property. Rank and filers at the November, 1947, NAREB convention revolted against their leadership. The rout was complete. While Nelson was retained as Executive Vice President, his wings were clipped. Power to direct policy was placed in the hands of the directors and executive committee, with the warning that the NAREB was to keep its hands off partisan politics.

The latter was a bitter pill to swallow, as Nelson had founded the National Home and Property Owners' Foundation with political ends in view. Nelson was specifically directed to withdraw from the board of trustees of the Foundation. The Foundation's president, and Nelson's protégé, Arthur W. Binns, had his proposal—that the National Foundation form an integral part of the NAREB—ignominiously rejected.

The 4,000 delegates elected Hobart C. Brady of Wichita, Kansas, as president of an organization determined to present a "new look" to the public. Brady refused to accept the position unless the NAREB tempered its opposition to public housing and other controversial issues. The new president promptly made a laudatory speech on the work of Nelson, and presented him with a handsome well-filled purse earmarked for a long vacation trip to Europe.

Only in Chicago, Nelson's home town, have the Nelson policies continued with little change. NAREB representatives have done their best in Chicago to promote the idea that rent control is the villain which has created the housing shortage—that, in fact, there is no housing shortage, merely a situation in which single individuals and childless couples occupy too much space, while large families are forced to double up with others.

By means of a house-to-house canvass, the Census Bureau was able in 1940 to obtain a physical count of every dwelling place in the nation. This complete enumeration revealed that in April, 1940 our total housing supply stood at 37,325,000 units. It is estimated that there are today approximately 40,000,000 units, of which 7,000,000 are in farm areas. The 1940 Census recorded a population of 131,669,275, which was broken down into 34,948,606 families, or rather households, as two families occupying the same quarters were regarded as one household. Today there are probably 40,000,000 families, and the NAREB statisticians are correct in stating that a redistribution of the households would result in a unit of shelter for each family; but eight years ago nearly four million of these dwellings were recorded as being in need of major repairs, and another six million were without flush toilets.

Such figures form the background of government opposition to pleas of rent-controls boards for rent increases or outright decontrol. An effort has been made in the 1948 Congress to invest complete discretionary

powers in the local rent-control boards. This stemmed from opposition to the policies of Tighe Woods, Federal Housing Expediter, who has done little expediting but has made a major job of rent control, much to the chagrin of those who had hoped he would be warned by the sudden dismissals of his predecessors.

Rent-control boards have been appointed by Governors in 670 areas. More than half of these boards, 358 to be exact, speaking for areas including over 8,000,000 rental units, volunteered to Tighe Woods the interesting information that it was their belief that rent controls should be continued in their areas and that there should not be any general increase at this time.

Ninety boards petitioned for rent increases varying from fifteen to fifty per cent, of which only sixteen have been approved. Woods has insisted that local boards comply with the 1947 law which makes it mandatory for the Housing Expediter to reject summarily all local board recommendations for decontrol or rent increases unaccompanied by proof in the form of testimony at local public hearings that the supply of rental housing is meeting the demand, by an estimate of the change in rent levels which would result from decontrol, and by evidence contrasting the current income and expenditures of rental-property management with pre-war figures.

Few boards offered satisfactory evidence, relying upon figures showing increases in labor costs, materials, taxes and other costs, which have admittedly increased, but which have to be compared with rental income, which through one-hundred-per-cent continuous occupancy has also increased. Some of the data presented by local boards was designed to contrast pre-war and postwar rental-property figures, but the properties cited were so obviously hand-picked to show high costs and low income that Tighe Woods insisted upon more representative evidence.

The truth is, however, that the majority of local rent boards side with Woods in his contention that the supply of rental units is inadequate. A typical comment is that of the Coos County, N. H., board which recommended the continuation of controls until "such time as there is sufficient relief in housing conditions. A blanket increase is unwarranted in this area, as it appears that any hardship can be relieved by petition to the area rent office." It is interesting to note that during the past year over a quarter-million landlords took advantage of this section of the rent law, and seventy-five per cent of the number won rent increases.

Rent control, despite the attitude of the House of Representatives, will continue until such time as the building industry catches up with the urgent demand for shelter from the huge number who are living in hotels and rooming houses or doubling up with relatives and friends.

The shelter need is likely to be met through the pressure of the various Republican-dominated housing-investigation committees. When these committees were established, charges were made in political monthlies that underhand methods had been used to ensure the chairmanship of the committees going to conservative Republicans, and there was no doubt, for instance, that Senator Tobey was jockeyed out of one important committee post; but the move, instead of producing the expected whitewashing, resulted in a much more powerful indictment of housing conditions than could have been possible under liberal and progressive chairmen.

Senator McCarthy, after progressing through a dozen city hearings, found himself—probably to his own surprise—opening the Chicago hearing with the statement that "there must be Federal aid to secure an adequate supply of homes."

Chairman Ralph Gamble of the Joint Investigating Committee reported to Congress: "The housing need would appear to be so obvious that the only thing to do is to build and build until the condition is self-adjusted by the economic law of supply and demand."

Senator Flanders, investigating housing costs, charged that home builders were inefficient, that profit margins were too high in the industry, and recommended that Congress encourage large-scale production and factory production of homes through the modernization of industry technique and the use of labor-saving machinery, guarantee loans to prefabricators, standardize building materials, and sponsor a cooperative effort between the Housing and Home Finance Agency, producers, labor and consumers.

There is no doubt that government aid for housing is on the way, and that its passage is certain, since its sponsors are those who violently opposed passage of the Taft-Ellender-Wagner Bill in the previous Congress. If difficulties come, it will be in the House.

There has been as much change in the thinking of the construction industry as there has been in the NAREB and Republican Congressmen—but that is another story.

Looking ahead

In the domestic field—family questions being truly domestic—AMERICA will soon present three articles whose publication was postponed through the recent strike. One, by Lawrence M. Kearns, proposes special consideration for fathers of families by plant managers in the matter of layoffs, etc. Two others explore further the matter of government family allowances—one by Mary T. Waggaman, supplementing her discussion in the issue of March 20; the other by William H. Feeney, S.J., giving more detail on the working-out of the plan in Spain.

In the foreign field are contributions on the deflation programs in France and Russia, by Alain Barrère and Cyril Zebot respectively; and two articles on the Christian social revival in Germany, by Rev. A. J. Fuhs, recently returned from that country, and Dr. Otto Roegele, still there. And from Japan, Kotaro Tanaka tells of the Christian Japanese who labored heroically for the spiritual awakening of their country in wartime.

Literature & Art

Literature on the Continent

Erik von Kuehnelt-Leddihn

Mr. Kuehnelt-Leddihn, Austrian journalist who spent many years in the United States, examines the effect upon European literature of the shocks and shatterings of the war decade. AMERICA, *on December 13, 1947, carried an account of his first impressions of postwar Austria.*

During the war, while the United States was almost entirely cut off from the intellectual and cultural currents of the Continent, great changes took place in the life of Old World. The delightful "long weekend" in the West is gone and forgotten, while the dark shadows which had never ceased to hover over Central Europe have merely taken another form and another meaning.

The effects of events on literature show in most countries a certain homogeneity. Although Europe has never been more divided by national hatreds and *ressentiments* than right now, there still remains the fact of a common experience: war and a methodical political persecution and suppression. Frenchmen, Norwegians, Poles, Austrians and even Germans shared a suffering whose character did not vary greatly. Of course, the older totalitarian police regimes by 1939 had already a tradition of coercion not without its effects in the field of literature. Yet, comparing the attitudes of the nazi and communist regimes towards *belles lettres*, poetry and even philosophy, certain differences have to be noted. In Germany it was possible, until 1937 or 1938, to attack openly *certain* nazi doctrines. It was not only feasible to write novels and poems relating to timely topics and present-day affairs without ever mentioning the existence of nazism, but the escapism characterizing the whole intellectual scene of the Third Reich prompted a real flight from political realities and actualities. (Even the vast majority of the films avoided politics.)

The situation in the USSR was quite different; unless dealing with fairy tales or, at best, with historical subjects, the author was and still is forced to go out of his way to praise the regime. Unlike Italy (or Spain) the nazi empire knew of no preliminary censorship; there were even within Germany during World War II a whole score of authors, convinced anti-Nazis, who were masters in double talk, and at the same time literary figures of importance.

Among these Ernst Jünger, Friedrich George Jünger, Werner Bergengruen, Ernst Wiechert, Fritz Reck-Malleczewen and Frank Thiess deserve special mention. Nor should the playwright Max Christian Feiler and the poets Reinhold Schneider and Albrecht Haushofer be forgotten. All these men, with the exception of the last two, were attacking and condemning the nazi regime in the strongest terms right under the nose of the Gestapo. It is difficult to make up one's mind what one should admire more—the indomitable courage of these men or the bottomless stupidity of the human bloodhounds on their trail. And *Mein Kampf* will indeed have sunk into oblivion when E. Jünger's *On the Marble Cliffs*, Thiess' *The Realm of the Demons* or the death-house poems of General Major Haushofer's son will still be read.

The literary-intellectual situation in Russia is worse than that of Germany under the Nazis because the pressure is more perfected and of longer duration. Literary life in the USSR is quite unique, inasmuch as it is thoroughly politicized and permits of no escapist adventures. There simply could not be a Russian Jünger or Thiess. In the USSR we find a whole hierarchy of writers, with the most successful ones enjoying enormous favors and luxuries—villas, cars, servants, etc. But their position depends partly on their "orthodoxy" and partly on the adulation bestowed on their masters. The literary reviews are hotbeds of intrigue, and even the Politbureau takes an interest in literary affairs.

Yet the envied careers of the favorite writers are full of ups and downs, and a cleverly arranged campaign against an author in seeming security has often resulted in his downfall overnight. Few of the leading writers have escaped coping desperately with the suspicion of disloyalty or deviation from the party line. Fadeyev, Anissimov, Simonov and even Ilya Ehrenburg have been dangerously near the doghouse.

Two facts stand out about literature in these strictly totalitarian countries: first, the émigré writers, even if they belonged, as authors, to the very best group of their country, declined as soon as they went into exile and became "uprooted," *déracinés*. Neither Thomas Mann nor Merezhkovski was able to maintain his old standards. Second, a *certain amount* of governmental pressure and persecution is quite healthy for the inner discipline of the writer. Yet the Nazis surpassed this perhaps flexible amount, and the communist control has resulted in a real paralysis. There can be no doubt that at the end of the last century Imperial Russia was leading in the field of fiction—and it was by no means as free as Belgium, Holland or even Germany, which were then artistically rather sterile. (Hungary is typical in producing her greatest literary values in times of real oppression and national decline.)

Still, there seem to be great untapped forces in Russia which some day may blossom forth and startle the world.

In those fields of artistic endeavor which the political doctrines affect only indirectly, the level is very high—witness the ballet, music and certain aspects of the theatre. The artistic and intellectual gifts of this highly talented race cannot be doubted.

The literary situation in the countries between the Iron Curtain and the Russian border is in many respects like that of nazi Germany in the first years of its existence. A great deal of "neutral" writing is done, and there are Catholic writers active in Hungary (where a pre-censorship for books has just been ordered), Poland and, naturally, in Czechoslovakia, where, until the coup, the pressure was least. Unfortunately, for a person living in Austria, it is now not as easy as it used to be to know what's going on east of the March River. Apart from the Iron Curtain (which has segments of varying density), the old "mediating" groups are either exterminated, cowed or restricted in their travels and other activities. Among these groups we find the aristocracy, the Jews, the scattered German-speaking burghers and last, but not least, the Catholic clergy. Rome is still the great cultural and intellectual clearing station, but Vienna becomes more and more of a Western dead-end.

One thing, nevertheless, stands out about postwar literature east of the Iron Curtain, and that is the enormous volume of diaries, fiction and memoirs dealing with the collective suffering of the last years. After World War I it was virtually impossible to find a publisher for a war novel prior to 1928. This time there seems to be no let-up. The ubiquity of death, the paralyzing horrors of the extermination camps, such apocalyptic happenings as the siege of Warsaw and Buda, the cruel warfare between "undergrounds" and the nazi formations—all these things have not ceased to grip the imagination of Western Slavs, Magyars and Rumanians.

In Austria literary life is radically different. A diet of 1,500 or 1,600 calories is incompatible with the conjuring up of pictures of unmitigated and morbid *Schrecklichkeit*. Moreover, it must be admitted that Austria, the land of music, was from a literary point of view inferior to Central and Northern Germany. Our first-rate writers were few and far between, our second-rate writers (of world fame like Schnitzler or Zweig) were Jewish; the third-raters are those who are still with us. But Austria, thanks to her only asset, forests, exists in more than one respect "on paper," and publishing is booming. The number of periodicals, good or otherwise, is prodigious; and *Catholic* writers, thinkers and poets enjoy today a far greater prestige than ever before. The complete breakdown of sectarian liberalism has cleared the decks for them. Yet this situation is typical for all of Western Europe.

Severe currency restrictions make the interchange of books between the German-speaking countries almost impossible. Only ten to fifty copies of books published in Switzerland enter Austria legally, and a smaller number goes to Germany. German books are a great rarity, and editions, seldom surpassing the 5,000 mark, disappear almost immediately in the black market. The thirst for books in Germany is enormous, but the artificial obstacles placed in the path of Austrian book exports are such that Austrian books are equally unobtainable in Germany

If there were no restrictions on German publishing, the German authors could make millions in fairly worthless paper marks. Among them are men and women of great significance. A most valuable piece, for instance, is E. Jünger's prophetic and programmatic essay, *The Peace*, written way back in 1943. It can be obtained only in lithographed sheets. Also a bibliophile disappointment is Ida Friederike Goerres' critical pamphlet on the clergy. (Readers might remember her under her maiden name—Countess Coudenhove, author of *Mary Ward*. She is half-Japanese, sister of the founder of the Pan-Europe movement, and married to a descendant of Joseph Goerres, Napoleon's great Catholic antagonist.)

Eugen Kogon, the brilliant editor of the *Frankfurter Hefte*, has written a *chef-d'oeuvre* on the *S. S. State*. He sojourned in Buchenwald from spring, 1938 until April, 1945. Ernest Wiechert, deep in despair about the crisis of the German soul, lives in Switzerland, where he writes; Gertrud von Le Fort is still alive, and so is the brilliant Catholic priest, Mathias Laros. In this connection Father Max Pribilla, S.J., Father Erich Pryzwara, S.J., and Father Michael Pfliegler (in Austria) should not be forgotten. And it should also be mentioned that fiction has given way quantitatively and qualitatively to works of philosophy and theology. Frank Thiess, who has acquired Austrian citizenship, is turning away from his former interest in the novel.

Yet this German literature (even Catholic literature) is psychologically far from anything written or printed in the English-speaking countries. Among Catholic thinkers St. Augustine, and not St. Thomas, is the hero of the day. Moreover, there is an increased interest in the evaluation of the subjective—which does not necessarily imply subjectivism. Existentialism, whether Christian or pagan, is by no means a new phenomenon in the German scene, but "hell in solitude," the individual isolation, the constant personal facing of fatal alternatives involving the gravest questions of conscience, have all helped to focus interest on the existentialist (and sometimes even phenomenological) school in philosophy.

This tradition goes from St. Augustine to Kierkegaard, and thence to Jaspers as well as to Husserl and the late (Sister) Edith Stein. It was the merit of Father Przywara that he give us a Catholic interpretation of Kierkegaard. Another group deeply influenced by Kierkegaard is the Austrian "Brenner Circle" of Innsbruck, to which belonged the recently deceased Theodor Haecker. Here we find a toying with heresy; the Scholastic *distinguo* has paled away. Man, in the solitude and sadness of the super-police state, has to reach his own decisions, and the subjectivist aspects of conscience come necessarily into play. (August Zechmeister's *The Heart and the Future* is very characteristic of this attitude.)

Existentialism's effect on letters is less evident in Ger-

many than it is in France. Just as we find a neat distinction between the Christian existentialism of Jaspers and its pagan counterpart as represented by Heidegger (who recently denied that he was an atheist), we have in France the Catholic school of Gabriel Marcel and the pagan one of the writers Sartre and Camus, who are not really systematic philosophers. There is good reason for us to rejoice even in the rise of a pagan existentialism which leads either to the heroic pessimism of Anouilh or something approaching integral despair. The issue for and against the acceptance of the Cross and for or against a personal God lies in full clarity before most of the thinkers of these countries. The intermediary solutions, the neat compromises, the "getting around" the crucial problems with mealy-mouthed weasel words, have become more and more impossible.

The alternative is obviously God or madness, *aut Deus aut nihil.* The fact that some existentialists, like Anouilh, have even resorted to blasphemy in their plays and novels should not upset us in the least. A play like *Romeo and Jeanette* rejects "God" and says "nothing," yet while saying "nothing" it also offers the spectator the opposite choice and so avoids that intellectual lukewarmness which is infinitely worse than a frank diabolism. (And Anouilh's fundamentally religious basis can be seen in his manuscript for the superlative film *Monsier Vincent,* which deals with the life of St. Vincent de Paul. Nor was it by chance that Sartre's *Huis-clos,* a play about a symbolic hell, was first produced in North-America by a Jesuit college in French Canada!)

Most of the older guard in France is as active as ever. Mauriac now tries his hand as a playwright, Paul Claudel's pen does not rest. Daniel-Rops comes more to the fore, and Bernanos has written a fulminant diatribe against modern civilization, *La France contre les robots.* He not only confirms the reader's view that he is a master of invective but he also shows himself a really first-rate historical analyst. This volume is four cuts above *Les cimetiéres sous la lune* and two cuts above his *Letter to the English.* There is great originality in his thoughts, and there is something truly magnificent in his Olympian ire against stupidity. A better title for his book would have been *Letter to the Idiots.*

Of the refugees only a minority have returned to their country. Alfred Doeblin, originally Jewish, became a Catholic and went back to Germany's French Zone. Zuckmayr commutes between two continents to witness the triumph of his play, *The Devil's General,* on the Frankfurt and Zürich stages. (This drama deals with the opposition within the German Army prior to the great conspiracy of 1944.) Bernanos is back from Brazil, Jules Romains, Denis de Rougemont and André Maurois have returned from the United States, José Ortega y Gasset is back from Argentina, but commutes between Lisbon and Madrid. Salvador de Madariaga is still writing in London. Hermann Hesse, who received the Nobel Prize for 1946, has remained in Switzerland; and André Gide, who was honored with the same prize in 1947, stays in the Helvetic Republic for reasons of health. Neither of the two has retained his influence in the realm of letters. Both, in spite of their undeniable qualities, belong distinctly to past generations.

Literary life in Italy, like the rest of all other intellectual or artistic activities, is booming, but no great author has arisen out of the chaos of the last years. Here, as in France, the accounts of partisan activities in the underground movements are still read, but a reaction is slowly setting in. On the subject of Pétain an *Open Letter* to M. Mauriac has been written by a young author vindicating the jailed Marshal. In Italy similar tendencies can be seen, and *Brancaleone,* the fighting weekly of young Catholics, has taken a stand against the persecution of former fascists who committed no crimes. In the numberless new Italian periodicals one finds excellent essays and even better reviews. Yet it is the cinematic industry rather than letters which now holds general interest.

The situation in Spain, which has a very liberal precensorship, is similar. The amount of translations read in the Iberian Peninsula is prodigious, and Americana practically dominates the scene—from *Gone with the Wind* to the works of Wendell Willkie, Henry A. Wallace and Elliott Roosevelt, everything can be had in translation. In the realm of lighter periodicals the American "invasion" is even more conspicuous; these lighter weeklies and the funnies seem to be copied almost entirely from American originals.

If it were not for the German paper shortage, one could speak about a general effervescence in European letters and thought. Consciously or subconsciously the months and years in which we are living now are considered to be a breathing spell. South of the Pyrenees and West of the Channel there seems to be no such desperation; there are distinct feelings in Britain and the Iberian Peninsula that in their present old age their sturdy children across the Atlantic will stand by if it comes to the worst.

Verse for a town and time

Adam my father, in whom I sinned,
The Concord wind still cries your tears,
And in the Walden wood there wakes
The sleepy serpent, lolling on a stone;
Gigantic genesis is here. Even yet
Our bread is moldy and our faces sweat.

How the village sits alone.
These summer trees no child will shake,
Nor we, sprawled wounded in the falling spears
Of sun, will quit this throng of corn
Or general store. From the heat we learn
There stand the angels with swords that burn.

But not from you. Adam our father,
Weeping and lost in the Walden wood,
Explode this noon and summer sleep
With mine of remembrance at tree and trembling choice—
Waking to hear the strange Hebraic beat
Of Jeremias howling in the sunlit street.

LEONARD MCCARTHY

Books

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By R. D. Middleton, M.A. Oxford University Press. 261p. $6

FATHER DOMINIC BARBERI

By Denis Gwynn. Desmond & Stapleton. 254p. $3

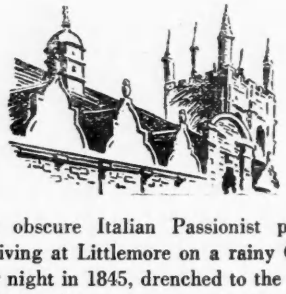
These two volumes are curiously complementary. Both add to our understanding of the Catholic revival in England and the conditions under which the conversion of Newman and some of his circle at Oxford took place. Yet the tone of the two books, one by an Anglican, the other by a Catholic, is so different that it is not easy to realize that often they are treating the same events.

Middleton's book is based largely upon previously unpublished letters that passed between Newman and Dr. J. R. Bloxam, who was Newman's curate at Littlemore from 1837 until 1840, and was from then until Newman's death in 1890 one of his closest friends. Bloxam, who died only five months after Newman, had compiled late in life three folio volumes of original letters, notes and newspaper cuttings concerning Cardinal Newman. These, now preserved in the library of Magdalen College, Oxford, together with a fourth manuscript volume, *Reunion: Ambrose Lisle Philips*, are Middleton's chief source, though in narrating his story he has gone over a good deal that is available elsewhere.

Much of the material gathered here makes somewhat dull reading. Many of the letters are merely casual notes between old friends, mentioning a meeting with a mutual acquaintance, or inquiring after one another's health. After Newman's conversion, which Middleton refers to as Newman's "passing," echoing Newman's own phrase about the death bed of Anglicanism, the letters have an elegiac tone. The picture is one of two old friends going separate ways, and continually harking back to the memories of the great days at Oxford before Newman went over.

The longest chapter of the book, "Letters of Reunion," is also the most important. It amply justifies the entire volume. The letters are chiefly those written between Bloxam and Ambrose Lisle Philips in the year 1841 when the latter, who had entered the Catholic Church as a young man of seventeen, was filled with hope for the reunion of the Anglican and the Catholic Church. Bloxam showed many of Philips' enthusiastic and sanguine letters to Newman, who commented on them in notes to Bloxam, indicating his admiration for their "beautiful spirit," but protesting that as matters stood reunion was impossible. We must change, said Newman, but so must Rome. "If they want to convert England," writes Newman in a prophetic passage, "let them go barefooted into our manufacturing towns, let them preach to the people, like St. Francis Xavier, let them be pelted and trampled on, and I will own that they can do what we cannot; I will confess that they are our betters far."

This volume, clearly the result of the most painstaking and impartial scholarship, is one that college and university libraries will want to add to their Newman collections. The eight illustrations, while they undoubtedly contribute to the high price of the book, help immeasurably to evoke the atmosphere of the world in which Newman and Bloxam moved.



An obscure Italian Passionist priest, arriving at Littlemore on a rainy October night in 1845, drenched to the skin, entering the austere monastery to hear Newman's confession and to receive him into the Roman Catholic Church, then vanishing the next day into obscurity—such is the familiar picture of Father Dominic Barberi. How did it happen that Newman asked to be received by Father Dominic? What lay behind this historic conversion for Father Dominic, and what was his story afterwards? Denis Gwynn, author of the valuable study, *A Hundred Years of Catholic Emancipation*, answers such questions in his superb biography of a missionary who may one day take his place among the saints of the Church. Though he bases his study chiefly on the work of Father Urban Young, Gwynn's own understanding of the Catholic revival in England is so complete and so profound as to make this emphatically more than the "simplified narrative" he calls it in his foreword.

If the tone of the Newman and Bloxam volume is dominantly elegiac, the tone and mood of Gwynn's book is heroic and apostolic. A man literally possessed and swept up from early youth by a vision that his mission in life was to lead in the conversion of the English people, Father Dominic refused to count the cost as he moved toward that goal.

Finally arriving in England in 1840, Father Dominic met difficulties on all sides. A certain amount of Protestant opposition was to be expected; what he had not been prepared for was the opposition of Catholics. There were humiliations, too, such as the audible giggling of the congregation at his attempts to pronounce English. Yet soon he was making converts, and was reporting "400 to 500 Protestants listening to me with the closest attention." *Deus providebit* was his motto; and in the nine years until his death in 1849 he demonstrated what Newman admitted in the passage already quoted: that humility and devotion would succeed where argument and rhetorical brilliance might be fruitless.

Thirty years after Father Dominic's death, when the process for his canonization was beginning, Newman, now a Cardinal of the Church, said of him: "His very look had about it something holy . . . I hoped, and still hope, that Rome will crown him with the aureole of the saints." A. S. RYAN

Tenets of progressive education

FOUNDATIONS FOR AMERICAN EDUCATION

By Harold Rugg. World Book. 826p. $5

For four years Mr. Rugg, a prolific writer since 1917 on a variety of subjects—statistical methods, education, culture, technology, social science textbooks—has been working upon a synthesis of "foundational concepts of man and his culture." His conclusions on man, society and education are presented in six sections. Part I reveals his satisfaction with the shift in emphasis from authority to experience in American life. The author apparently believes that the Exploitive Tradition in social order stems from the Aristotelian-Thomistic philosophy. *The Great Tradition*, by Dr. Jerome G. Kerwin, the book which comprises the Fenwick Lectures given at Holy Cross College in 1943, disposes of this question.

Again, the validity of the relationship

indicated by Mr. Rugg will be reasonably denied by the reader who recalls that the Thomistic concept of the person is that of a free agent capable of knowing intellectually and of deciding his own course of action, and that Leo XIII issued an encyclical dealing with relations between capital and labor which directly *opposed* the exploitation of the laboring class.

Parts II, III, IV and V deal respectively with the proposed contributions to American education: a new psychology, a new sociology, a new esthetics, a new ethics. These contributions constitute the "four foundations" of the system envisaged by the author. Part VI, close on 300 pages in length, summarizes and evaluates the educational experiments, movements and trends in the half-century bounded by 1890 and 1940.

Throughout the work are numerous indications of the author's conviction that the traditional school should be supplanted by one free from any trace of authoritarianism, one in which the program is focused on the child and on the society of which he is a member. The individual child must be stimulated to participate in the activities of the school community so that he may come to know by participation, by discussion and by experience the society in which he, his schoolfellows and his elders live. The notion of the child thus given prominence is sadly incomplete, seen as he is only in relation to space and time. There is evidenced no recognition of the fact that he possesses intellective power differing in kind from his sensory powers of knowing, no evidence that he possesses free will, no admission that he is destined for eternal life.

True, the author includes religion among the areas which have been neglected in the public schools in the past, but emphatically the religion advocated does not mean revealed religion. Instead it is ". . . the religion of Man and the Universe, the cosmic forces gripping mankind and the earth and the heaven above." And since the new ethics basic to Mr. Rugg's hoped-for school program contributes the idea that "the decision as to the kind of man we want to develop fundamentally will be an ultimate stated by the judgment of the community," there will be in the education of the young no unchanging moral law binding upon all.

The program urged by Mr. Rugg would discard subject-matter divisions, replacing these by seven great groups of activities. In all of these, discovery and expression are prominent, with emphasis on social and economic problems of the community. One can commend the author's zeal for social justice and his concern for the preservation of American democracy, yet challenge his means for achieving these goals. Boys and girls should be made aware of our common problems, they should be encouraged to study and think about them. But we are unrealistic if we believe that these young people are capable of solving complex problems of society.

It seems inevitable that a program attaching great importance to the learner's discovery of the nature of his surroundings will give less than a due share of attention to the achievements of past ages. In evaluating the position of some educators for whom the wisdom of the past holds an honored place, the book lacks restraint.

The traditional elementary and secondary schools of fifty years ago are described as drab, dismal institutions: they were physically unattractive and mentally unstimulating. The latter fault is ascribed by Mr. Rugg to the fact that they were subject-centered. To remedy this condition a few enthusiasts established schools in which formalism was replaced by freedom, and separate school subjects by "centers of interest" and "real life situations." Those who are familiar with some of Mr. Rugg's earlier works will anticipate his praise of the pioneer work of Francis W. Parker and John Dewey in opening and sponsoring such schools. Fervent advocates and workers with like interests joined forces to organize the Progressive Education Association in 1918. Chapters 17 and 18 take the reader behind the scenes for a revealing discussion of the origin, rise and decline of the association, including comments on the varying shades of opinion among the members. Outside opposition to the movement came from three "subject-centered" groups: from the Essentialists led by W. C. Bagley of Teachers College; from the Great Books Perennialists (Mr. Rugg's label) of Chicago; and from upholders of the

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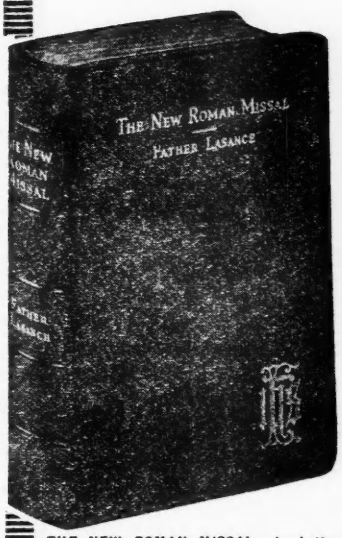

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liberal arts in such institutions as Columbia and Harvard.

Flourishing days came for the progressivists in the 1920's, a decade characterized by prosperity and a general spirit of optimism. Many parents who criticized their own early education as formal and regimented reacted enthusiastically and perhaps uncritically to the "activity program" and to the stress on children's interests cherished and promoted by the leaders.

The next decade brought altered conditions. The depression of the early 1930's was accompanied by sharp criticisms of education and by demands for drastic curtailment of expenditures for schools. Mr. Rugg and others among the progressivists advocated significant changes in the objectives and problems of the association. Emphasis was to be placed no longer upon the elementary but upon secondary and higher education and upon society-centered curricula. The *Social Frontier*, first published in 1934, was to be the organ to give wider publicity to proposals for the reconstruction of American society by means of education. Within a few years this magazine was taken over by the association, but with a change of name to *Frontiers of Democracy* and with a change of editorial staff. In 1943 it went out of existence, due to the tepid interest on the part of the board of directors of the association, much to the regret of Mr. Rugg, who was its editor at the time. Early in 1944 the name of the association was changed to American Education Fellowship.

Mr. Rugg reports that during the years 1942 to 1945 he spent more than forty days in "extended visits to the older progressive schools." He was eager to know what they had "learned in a generation of continuous experimentation." He admits frankly that as his observations went on he became increasingly dismayed. He found that teachers and pupils were looking at and discussing community affairs, but that there was lacking incorporation of youth into the actual affairs of the community. He found but slight interest displayed in the creative aspect of esthetics. His disappointment regarding order in many of the schools is great. He writes:

> Most disconcerting of all was the mismanagement of the age-long problem of freedom and control. . . . In two schools I was thrilled by what I saw. They seemed really to have solved the problem, for they had achieved a fine balance between provision for individual

initiative and imposed control. But in the larger cities I found a condition in which it seemed to me that self-discipline had been built with very little success. I came away from "progressive schools" in one city shocked at the chaotic character of the climate of opinion among the young people. In group after group I saw lack of self-control, little respect for teachers or fellow students, and little sensitivity to the necessities of cooperation if people are to live and grow together.

For Mr. Rugg, as for the critics of the so-called progressive school, there is an inescapable conclusion: performance has not fulfilled promise. In time Mr. Rugg may come to realize that a sound system of education can be built only upon a sound philosophy.

SISTER M. JOSEPHINE, O.P.

Good, plain teaching

MISS MALLETT

By Burke Boyce. Harper. 247p. $2.75.

This is a competent and timely novel which vitalizes the American schoolmarm. Burke Boyce has given a clear insight into the problems and pleasures of teaching. Through the medium of Emily Mallett, the truly honest teacher who unsentimentally clings to her ideals despite opposition, failure and indifference, the author exposes education in a simple but effective way.

Miss Mallett's character is refreshing and vigorous. She is thoroughly down to earth. Emily refused to marry the excellent and promising young Hal Woodward because their ideals conflicted. Hal's interest in education was in the political field, and he gained success and recognition as a leader. Competent though he was, his interest in education was purely practical and materialistic. He damned with faint praise the perspective of the classroom. But Emily believed in fundamentals. Elaborate buildings were not the main issue. The living factors were the teachers, the pupils and the homes from which they came. Despite the continuous evolution in educational theories and practices, she never lost sight of the fact that good plain teaching was the final end to all the Progressivisms.

Miss Mallett believed that we can succeed in living for the best that is in us. That knowledge was a clear shining light worth all the heartaches, fears and failures besetting one in her profession.

She saw education become the panacea; scholars losing their monopoly on schooling—all wanted its advantages but weren't willing to endure the disadvantages. And yet she still felt pride and fulfillment in helping children to learn and grow. All she wanted was one pupil who would so live up to her ideals and training that he would be a symbol of all the rest, and "gather her life into focus." It was grim realism that her *one* pupil should be a disappointment to her—so grim, in fact, that the only off-note in the novel comes when this former pupil's son, by a bit of childish interest in a new teacher, managed to renew Miss Mallett's satisfaction and lift the story to the "happy ending." PATRICIA B. WALKER

The Word

PILLARS OF OUR FAITH

9. *Heaven versus earth.* It is all very well to extol the dignity of the human condition; your theology may provide us with a much-needed tonic. But on one point at least you must yield a bit and make a concession. Heaven is undoubtedly better than earth. No verbal tricks, no quibbles of any sort would do away with this plain fact. Heaven is mentioned first—*Creatorem coeli*—as the paramount work of God. Earth comes afterwards. Heaven is everlasting; earth will pass. Heaven is above; earth lies below. I am sure your theology endorses this sober and obvious conclusion about the absolute superiority of heaven.

Catholic theology disagrees entirely.

What? Is not heaven the home of God and the saints, while earth is only the abode of men, mostly sinners? Would you really prefer earth to heaven? I am afraid you are falling back on rank heathenism.

First of all, there is no question of preference. When you compare ideas in the abstract, you judge; but when you compare things in the concrete, you choose. And for us men, it would be downright nonsense to choose between earth and heaven.

More and more bewildering! Tell me why.

Because nobody can choose between things that are essentially linked together as end and means. Can you choose between health and hygiene? between science and study? between stairs and landing? between race and running? Now, theologically speaking, earth is the only road to heaven. What would you say of a traveler "choosing"

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between the road and the goal? And if you scent heathenism in this theology, well, let us borrow the very "words of the Word" and speak of the harvest and the barn. The earth is the field; heaven is the barn: "He . . . will gather his wheat into the barn" (Matthew 3:12). Now it is a fact that the most beautiful barn in the world has never added one handful of straw to the harvest, not to speak of a single bushel of corn. All the difficult work has been achieved in the furrows, in spite of the birds, the worms, the locusts, the rain, the frost and the drought. When everything in the field was yellow and ripe, the barn was still gloriously empty and perfectly idle. The harvesters came with sickles and pitchforks, and afterwards, only afterwards, carloads of corn and barley found their way to the barn. The wealth of the barn was borrowed from the field.

Yes, maybe; but you speak like a farmer, not like a theologian.

As a theologian—as a good theologian by all means. "I am the true vine, and my Father is a husbandman" (John 15:1)—a farmer—said Our Lord, the fountainhead of all true theology. There must be some truth in this utterance, I presume; even if it sounds a little fantastic. Besides, I am ready, if you like, to translate this truth into the solid and somewhat forbidding terms of our technical schools of doctrine: *morte clauditur tempus viae*:—"the period of pilgrimage is closed with death." With death, everybody's share of merits is settled forever. There is no possibility of increasing it. Merits are gathered only on this side of the grave. When Saint Peter died he was, as for his merits, exactly as he is now. Not even in purgatory can we add anything to the sanctifying grace we had in store at the instant of our death. Heaven is a reward, but only for our earthly life and in strict proportion to what we did before dying. On lines of merits, there is no possible progress after death. Every Catholic believer must accept that.

It follows that it is idle for us to choose between earth and heaven. Unfortunately, because of some lack of theology, we have sometimes presented this alternative as the crucial test of virtue. And many of our own people have chosen the earth. The "vale of tears" appeared to them pleasant enough. We have put asunder what God had linked together, and like all divorces this one brought in its trail untold disasters.

PIERRE CHARLES, S.J.

Theatre

TO TELL YOU THE TRUTH is the rather undescriptive title Eva Wolas chose for her tenuous comedy presented by New Stages, Inc., in the theatre of the same name. The story, which is amusing in spots, is a secularized version of the incident in Eden described in Milton's sonorous blank verse as "Man's first disobedience and the fruit of that forbidden tree, whose mortal taste brought sin into the world and all our woe."

Miss Wolas departs from Genesis to the extent of introducing the modern cliché of the sex war, presenting the Archangel Michael as Adam's guardian while the Serpent schemes to have Adam driven from the Garden, leaving Eve in sole possession. Otherwise, the plot conforms to the Biblical narrative with fair consistency; but some of the lines and an over-all air of sophistication are hardly in keeping with the simple dignity of a scripture story.

While the writing is wavering, frequently susceptible to different meanings by inflections of voice, the production is consistently inept. Ezra Stone's direction suggests that the story of the Fall possesses no more significance than the fable of the frog in the well. Apparently following his cue, the actors mug their roles as if they were characters in a bedroom farce. Jean Gillespie, as Eve, seems to catch the spirit of the character, portraying the original mother as an attractively petulant young housewife, but essentially unspoiled and worthy of her residence in the Garden. Anthony Randall's Adam, however, is a bumpkin and a clown, which probably accounts for the large number of halfwits among his descendants. Judy Somerside, as the Serpent, will remind aging members of the audience of Theda Bara slinking through seduction scenes in *The Vamp*. Since she represents the evil in the Garden, perhaps her handling of the role is logical; for she certainly makes sin attractive in a snaky, superficial way. If she were more subtle, her passes would go over the head of Mr. Randall's slow-witted Adam.

Raymond Edward Johnson, as Michael, makes the angel part sissy and part roué. As we have no direct knowledge of the nature of celestial beings, an author is forced to invest them with human qualities. Miss Wolas evidently intended Michael to represent divine authority and benevolence, and she wanted him to be humorous to avoid being a pietistic bore. Her dialog, as mentioned before, is not actor-proof; and Mr. Johnson, either following direction or on his own, louses up the character with smirks and leers more suitable to a gigolo trying to turn the head of a dowager with a lot of money and no brains. As a result, some scenes that might be whimsical are irreverent, or at least indelicate.

Ralph Alswang designed the set, which resembles a picture postcard of an alcove in an Oriental harem. The background music, by George Karlin, has no discernible relation to the mood of the play. Indeed, Miss Wolas nowhere receives the support of competent production. Intelligently directed and performed with a proper regard for good taste, her comedy would present a humorous variation of an ancient story. In spite of the author's naturalistic approach, the cause and consequences of Adam's first sin are clear.

THEOPHILUS LEWIS

Films

ANNA KARENINA. A great deal of Tolstoy's oversized novel has been accordion pleated into London Films' two-hour screen version. The story of the ill-fated Anna, social leader, neglected wife and adoring mother, who renounced everything for love of young Count Vronsky but found that such a love destroys itself, is faithfully detailed. More consistent casting would have augmented its dramatic impact. While Ralph Richardson is superb as the wronged but unlovable husband, Vivian Leigh's Anna is a wistfully lovely but never a sufficiently tragic figure; and Alexander Korda's latest discovery, Kieron Moore, is hopelessly inadequate as the interloper. The manners and customs of the nineteenth-century Russian society against which this triangle is played out are admirably realized, though the plots through which they are demonstrated are rather sketchily drawn. The production is frankly a prestige gesture. Lavish costumes and settings by Cecil Beaton allow the action to proceed with elegant unconcern among splendid salons, country estates, snow-banked railway carriages and Italian villas. Julien Duvivier's direction rises imaginatively to conceal two gaps in the budget; by

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concentrating on varying reactions to Vronsky's steeplechase accident and to the outcast Anna's appearance at the opera he succeeds in making it unnecessary for the camera to record either performance. In less challenging circumstances, notably in building up to the heroine's suicide, his inspiration flags considerably. The film is a rich and tasteful period piece, but hardly successful as a tragic drama. (*Twentieth Century-Fox*)

ARCH OF TRIUMPH. Erich Maria Remarque's best-selling novel of recent date emerges on the screen simply as a vehicle for a best-selling romantic team. This is not to detract from the talents of Charles Boyer and Ingrid Bergman, who contribute vivid characterizations, but only to question the scenarists' sense of values. Boyer, a refugee doctor in pre-war Paris without a passport and without hope for the future, is a symbol of something much more profound than an unhappy love affair, especially so since the girl in question is of a dubious past and a vacillating character whose problems are more likely to arouse the interest of a psychiatrist than the sympathy of an audience. Subordinated to this long-drawn-out love story, which ends in the girl's death, are passing references to the plight of European exiles, which was the theme of the book, and to Boyer's finally achieved ambition to be revenged on a Gestapo agent from his unhappy past. Louis Calhern, as a philosophical Czarist officer turned doorman, and Charles Laughton (given co-star billing for a virtual bit part) as the sadistic Nazi, are the only discernible supporting players. *Arch of Triumph* shows signs of drastic cutting, but the shears were applied too little and too late. (*Enterprise-United Artists*)

DEAR MURDERER. This British film about a nearly perfect crime has a witty and civilized veneer which is much more chilling than the more obvious violence of most crime stories. The plot concerns a deceived husband who stages his rival's murder to look like suicide. When he discovers another man in his wife's life, he rearranges the scene to point the finger of guilt at this second lover and then sits back to enjoy his wife's anguish. However, he underestimated the woman, who was cleverer and more ruthless than he, and they both put too little stock in the unimaginative but thorough police. Eric Portman, Greta Gynt and Dennis Price are the chief exemplars of logical materialism in its extremity. This is for *adults* who like subtle horror spiced with intelligent dialog. (*Universal-International*) MOIRA WALSH

Parade

THE ADVERTISING PAGES OF magazines these days are unwittingly mirroring a tragic world situation. . . . As may be seen in the magazine pages, the governments of many nations are striving mightily to attract American tourists to their respective countries . . . "Come to France," pleads the French Government. "See the proverbial charm and beauty from the towering Alps to Brittany's broad beaches. The historic chateaux, the inspiring cathedrals, the unspoiled villages leave beauty-lovers breathless." . . . "Come to Britain," entreats the British Government. "For scenery, sports, pageantry, for interests in the present and interests in the past." "Visit Switzerland," cries the Swiss

Government. . . "Come North to Canada," urges Ottawa. . . The magazine pages speak not only through the ads they carry but also through the ads they omit. . . . One huge bloc of nations is conspicuously absent from the pages. . . . There are no ads reading: "Penetrate the Iron Curtain. . . See the mammoth slave labor camps. . . . See whole populations being driven from their native land." . . . The pages make it clear that the Soviet slave states have set up no official agencies to advertise for tourists. . . There is a reason for this. . . . The slave states cannot afford to have tourists. . . Tourists might see too much, and talk too much about the horrors beyond the Iron Curtain. . . . The advertising sections of the magazines, then, are differentiating, albeit unwittingly, between the nations that are compelled to conceal their true nature and the nations that are not.

Something similar to this process of differentiation is going on in the case of two other-world governments—the government of hell and the government of heaven. . . The government of hell has set up on earth no official agency to tell the truth about itself. . . . Like the slave states, hell desires not tourists but victims, and the truth will not attract victims. . . Hell cannot advertise: "Come to hell. . . . Smell the sulphur. . . . Feel the fire. . . . See the horror. . . . Hear the hate. . . . Experience what it means to be damned forever." . . . Like the USSR, hell must disguise itself behind numerous false fronts, and camouflage its minions as angels of light and happiness. . . . Like the Politburo, hell fills the earth with lies—its most effective lie being that there is no hell. . . . In striking contrast to the government of hell, the government of heaven has set up on the earth an official agency through which it strives to attract tourists—permanent tourists. . . . This official agency—the only institution in the world empowered to act and to speak for the government of heaven—is the Catholic Church. . . . Directed and aided by its government, the Catholic Church is filling the world with truth about this life and the next, and exposing the deceits that lure men to hell. . . . It is keeping untold millions from being drawn off the heavenly path by divorce and birth control and other unnatural vices. . . . It stands heroically up to the atheistic blasts from hell, and keeps the light of faith burning in all the continents of the earth. . . . It tells the world there is a hell. . . . It tells it also there is heaven. . . . And today, as in the past, it is doing its work. . . . It is attracting legions of human beings to an endless tour in heaven.

JOHN A. TOOMEY

Correspondence

Distribution of income

EDITOR: Professor Baerwald in his article, "Who Does Get Our National Income?" (AMERICA, April 17) writes: ". . . the income structure of the United States is *'top-heavy.'* That is to say, there are relatively speaking *too many* people in the lower income groups, and *not enough* in the higher income groups." And again: ". . . it is apparent [that the trend in] the distribution pattern of the national income . . . will be far less *favorable* for 1947 than it was for 1944."

It has occurred to us that both Professor Baerwald and Father Keller, whose "Who Gets Our National Income? Some Hard Facts about Soft Theories" (*Look*, March 16) he purports to refute, fail to get at the root of this question of income distribution. Specifically, what is the *norm* for judging when the income structure is "top-heavy"? What is the *criterion* for determining when "too many" people are in the lower income groups, and "not enough" in the higher? And what is the *standard* for judging when the income-distribution pattern is favorable or nonfavorable? There must be a norm by which to judge when the distribution of income is concentrated in the hands of a few or is not. Just what is concentration? Fifty-one per cent? seventy-five per cent? ninety-nine per cent? What is meant by a few? one per cent? twenty-five per cent? forty-nine per cent?

Until the norm is set forth and until the question "what is profit?" is satisfactorily answered (Father Keller's profit is commonly called "normal profit," a cost element; Professor Baerwald's profit, "the residue remaining in

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the hands of enterprisers after all costs . . . have been paid and accounted for," might be called "pure profit"), Professor Baerwald's refutation is not really a refutation at all, but merely a difference of opinion.

BENITO LEGARDA, JR.
ROBERT E. DICKERSON
N. JAMES SIMLER
Georgetown University,
Washington 7, D. C.

EDITOR: The point of the three correspondents from Georgetown is an important one. However, it would be unscientific to define a favorable distribution pattern in rigid percentages. A more accurate criterion is a comparison of the value of the output of consumption goods, in a given year, under the assumption of full employment, and, on the other hand, the disposable income in the hands of consumers in the same period. Now, there is a top-heavy income structure whenever relatively few people have a disproportionately large share of income payments. They spend only a small part of these incomes for current consumption, and they save the larger part. At the same time the people in the low-income groups have a total income at their disposal which is way below the value of goods that industry could produce if their incomes were adequate. If such a maldistribution of income prevails, it will lead to unemployment and low utilization of productive facilities.

What prevents such a situation from materializing today are the following factors: the use of wartime savings of the low-income group to purchase durable consumer goods; the high income of farmers, partly caused by ERP and the high rate of government spending for defense equipment. This does not remove the pattern of maldistribution but prevents its inevitable effects, economic depression, for the time being.

May I stress in conclusion that my analysis is "orthodox" to that extent that it presents the prevailing opinion of economists in this country. As early as 1934, E. G. Nourse, in his *America's Capacity to Consume* (Brookings Institution), formulated, among others, the following two conclusions with regard to the first postwar decade:

1. There has been a tendency, at least during the last decade or so, for the inequality in the distribution of income to be accentuated.

2. Vast potential demands, alike for basic commodities and for conventional necessities, exist in the unfulfilled wants of the masses of the people.

A study of more recent publications, such as the Bureau of Labor Statistics Report on "The City Worker's Family Budget," *Monthly Labor Review*, February, 1948, and the Annual Review in the *Survey of Current Business*, February, 1948, will confirm the fact that we are still suffering from maldistribution of income in the United States.

DR. FRIEDRICH BAERWALD
Fordham University, New York.

EDITOR: Dr. Friedrich Baerwald deserves commendation for his strong, clear and scholarly refutation of Father James Keller's article in *Look* magazine of March 16. Orchids to AMERICA likewise for the printing of it.

We have not yet met anyone who subscribes fully to the papal proposals in the social encyclicals who is in agreement with the theory and the thesis that Father Keller advocates.

WILLIAM J. SMITH, S.J.
Director, Crown Heights Associated
Brooklyn, New York *Activities*

Wall Street strike

EDITOR: The brokerage business has always been and ever will remain the stronghold of rugged individualism, and I hope it will never recognize organized labor unions.

Unionism is incompatible with the brokerage business. Brokers will ever remain firm and determined in their effort to block unionism wherever it raises its ugly head. In time we can anticipate the passing into oblivion of the United Financial Employes.

You are wrong in your assumption that all men in the financial district are Christian-minded, and the quoting of the Pope's encyclicals in support of this "riot" is very amusing. Your statement that the Seamens' Union is sturdily anti-communist is conclusive proof that you have a keen sense of humor, in the event that you imagine you are to be taken seriously for this assertion.

The president of the New York Stock Exchange in a recent acknowledgement of a communication has assured me that he and his associate officials will remain adamant in their present attitude regarding this unfortunate situation. This is a source of keen pleasure to me. The conservative element of the financial district should be protected from contamination by these Catholic labor roughnecks. It would be a relief to the general public if they all could be segregated within a barbed-wire enclosure, where they rightfully belong.

BERNARD GREGORY STONE
Fitchburg, Mass.

EDITOR: I certainly neither condone nor excuse any vulgarity that may have occurred during the Wall Street strike, though it can be explained to some extent, I think, in the words of Pope Pius XI, who said, lamenting the evil results of exaggerated individualism in social and economic life: ". . . dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded."

If there has been vulgarity on the Street—though personal investigation leads me to the conclusion that reports of it have been disproportionately magnified—has not injustice been the occasion of it? Vulgarity is bad manners; injustice is bad morals. Speaking as one who has studied Moral Theology, I know of no approved author who holds that vulgarity is a worse sin than injustice. Is this not just one more instance of a moral respectability serving as a cloak for immorality? I do not like to see the basic moral issues of this strike being obscured behind the smokescreen of respectability. This is too characteristic of that Liberalism, condemned by the Popes, which has dethroned morality in social and economic life and put respectability in its place.

Furthermore, I cannot help thinking that the attitude of the Exchanges would be no different had the teachers, printers and other white-collar workers appeared on the picket lines instead of the seamen.

REV. JOHN E. BYRNE
New York City

Butter vs oleo

EDITOR: I do not approve of the content of your editorial (April 10) "Butter lobby and oleo."

Butter has increased in price in recent months. Oleo has increased about the same proportion. Oleo is just as nutritious in its "white" form as it is when colored yellow. There are hundreds of colors that could be used besides yellow by oleo interests. By using yellow they can profit on butter's popularity. And this is important to consumers, for the nearer oleo resembles butter the nearer the price will be to butter. The consumer pays, and the oleo trust wins. Seven million pounds of oleo made last year at ten per cent increased profit equals $70,000,000 increase to the oleo interests.

About five per cent of the soy-bean dollar received by the producing farmer comes from oil for oleo. About thirteen per cent is received from dairymen, who purchase soy-bean oil meal.

Pandora, Ohio C. J. WINDAN

America balances the books

Another half-year of trying to keep up with the publishers is hereby summarized. You will find in these pages some 200 books, reviewed under ten categories. All these books have either been published since January 1 or reviewed after that date. We hope some nuggets will here be found.

The maze of international problems

Strange to say, international affairs haven't been a leading theme in the books most read by the American public in the past six months. The best explanation for this curious lack of interest in the world beyond our borders at a time when America is politically and economically more involved abroad than ever before, is that events have just gone too fast for the publishers. In other words, what are now being served the public may have looked like good publisher's risks when the MSS were accepted, but do not fit the situation now.

Everybody else's postwar plans have gone off in unexpected directions, so the publishers do not stand in need of special sympathy. However, the unexpected reshuffling of the international situation has brought to the top a unique type of book that will no doubt command sustained interest for many months. Reference is made to "name" books.

No doubt Churchill's memoirs, currently being published serially, will lead the pack when they appear in book form. The memoirs of former Secretary of State Cordell Hull, which have already appeared in part in the daily press, will soon be ready. But at the moment *On Active Service in Peace and War* (Harper. $5), by Henry L. Stimson and McGeorge Bundy, is foremost of this type. Though the actual writing was done by the second named, and indeed in the third person, this is authentically Stimson's version of the events of World War II as seen from a cabinet post.

The curious person who wants a clearer picture of what went on within the Administration as dramatic military and political events unfolded themselves during the war should not expect here a narration of the errors, crimes and blunders of the war-time Secretary of War. Nevertheless Stimson's version of decisions reached in the Government are authentic and as cogent as such matters could be. He had a major role in deciding whether the atomic bomb should be employed against Japan. The dispute with Henry Morgenthau Jr., over the treatment of postwar Germany, he describes as the "most violent single interdepartmental struggle" of his long career in the Cabinets of four Presidents. Though loyal to the Democratic President who picked him from the ranks of the Republicans, Stimson believes that Roosevelt took too much direct responsibility into his own hands and thereby increased the chances of error. His admonitions to the President on the Morgenthau plan were unfortunately not entirely heeded.

Stimson's book makes hard but rewarding reading, and no one who pretends to study the lessons of the last few years can afford to neglect it. Easier, if sadder, reading is afforded by Arthur Bliss Lane in *I Saw Poland Betrayed*, another authentic report on a momentous phase of our foreign policy. Lane was Ambassador to Warsaw from September, 1944 to March, 1947. He points out, however, that Poland's independence had already been lost at Yalta, before the tragic land had been cleared of the German invader. Lane was disturbed by Roosevelt's unbounded—or apparently unqualified—confidence that the Soviets would abide by their pledge for "free and unfettered elections." But once established in Poland through the puppet Lublin government, the Soviet agents were able to complete the enslavement of a heroic ally whose history seems fated to be always a history of betrayals. Lane's powerful and convincing account of how Poland was betrayed constitutes one sturdy stanchion shoring up America's newly orientated policy toward the Soviet Union. Though it took a long time, the lesson was learned at last—if that is any comfort to the victims.

Quite in contrast to the indignant tone of the Ambassador to Poland are the simple words of the late Ambassador to wartime Great Britain; only in this case the story has a happy ending for the country, while it had a sad one for the author. No one really knows why John G. Winant killed himself, after a long career of appreciated service for humanity. Was it because he felt that all the war's suffering had apparently been in vain? Winant was a slow talker, who looked and acted much

like Lincoln. His *Letter from Grosvenor Square* (Houghton, Mifflin. $3) reveals no hitherto unknown essential facts, but as a description of life in London when England "stood alone" it is in a class by itself as a sympathetic record of the heroism of the lowly. Only Winant could have written of such things, eschewing the political and spectacular that would have engaged anyone else in his position at that stage of Britain's battle. As the politicians today struggle to find a way out of their dilemmas, perhaps Winant might serve to remind them that the little people can win battles, too.

The problem of international rela-

INDEX ON PAGE XXX

tions is the problem of war and peace. The United Nations was constructed to aid the community of nations to settle its problems by peaceful means. Today it stands in suspended animation, awaiting the outcome of the contest of the two giants. Pending the arrival of more favorable political conditions, the sharp critique of legal minds is probing the precise structural reason why UN has not lived up to expectations. Is any man abler or better informed to do this than Herbert Vere Evatt, Australia's Minister for Foreign Affairs and former Justice of the Federal High Court? His slender volume, *The United Nations* (Harvard. $2.50), whose basis was the 1947 Holmes Lectures at Harvard, outclasses by its realism and legal argumentation the alleged solutions put forward by amateur but highly vocal blueprinters for world government. If UN is ever to be transformed into a better and stronger world organization it will come as a result of studies like this. Evatt, while relentless in his criticisms, has proved himself the ablest defender of the United Nations against those forces tending to destroy it.

Another book has appeared that in its own way belongs to the present category of "name" books. This is *Toward World Peace*, by the incredible Henry A. Wallace (Reynal & Hitchcock. $1.75). The Presidential candidate of a third party shows in this book how a man can be so, so *wrong*, while seeming to be so, so *right*. It consists in applying idealistic standards to your own country, while reserving to the other country alone the right to be realistic. Who can contest the idealistic basis of the Wallace program as outlined here? We are against militarism and imperialism; we favor the greatest possible use of the United Nations; we don't like the industrialists who treat labor as a commodity, or bankers who exploit widows and orphans. How can we disagree with him when he quotes Pius XI on capitalism?

But whose cause is he serving by sabotaging his own country's efforts to provide some answer to the evils brought on almost solely because of the policies pursued by the Soviet Union? America may have been foolish or trusting, but we have not been so wicked as the author attempts to prove. No doubt thirty years from now this book will be hailed as a monument of liberalism. But that will be because the people will have forgotten the grim context of the events in which these lines were written. But in this Presidential year of 1948, the voter will do well perhaps to read this book to learn what happens to a good man when he becomes a captive of the Communists, and above all when one coolly ignores the facts of recent history.

Testimony of a different kind on recent world events and their meaning has come from hands now dead. These are two, *The Von Hassell Diaries*, 1938-1944 (Doubleday. $5) and *The Goebbels Diaries* (Doubleday. $4). These volumes strangely complement each other, as the former worked against the nazi regime under the guise of a lecturer on economics, while the notorious Propaganda Minister actually was the ruler of the internal life of Germany as Hitler became more and more preoccupied with the war. But Ulrich von Hassell, former Ambassador to Italy, was destined to become Foreign Minister in the event of the overthrow of the nazi regime, and his diary was meant for the eyes that are now seeing them. Dr. Paul Joseph Goebbels, on the other hand, never meant these frank narrations for anti-nazi eyes, and it was only by a freak of chance that they were discovered at the end of the war in a pile of junk paper.

Such first-hand sources of the facts and trends of world politics in the recent past are like a still photo taken of a very rapidly moving scene. A more difficult task is the attempt to catch the motion itself. Among important current analyses in this field mention should certainly be made of *World Communism Today*, by Martin Ebon (Whittlesey House. $4.50). This is the best survey of the policy and tactics employed by the communist adherents throughout the world, although certain parts are already out of date.

A book really significant in its way is *Russia's Europe* (Appleton-Century. $3.75), by Hal Lehrman. He is not a long-standing, much less professional, foe of Soviet Communism. In fact this is not the book he first started to write. It is the result of a liberal's growing disillusionment with Russia, based on first-hand observations in the Danube countries. To get the complete picture of the Soviet issue, however, one should read *Communism and the Conscience of the West* (Bobbs-Merrill. $2.50). Here, in his usually impressive and sound way, Msgr. Fulton J. Sheen has shown us religion's way out of the social dilemma.

Almost as hard a nut to crack as communism is the United States itself. Two books aimed at guiding American thinking at this stage may be singled out. These are *America's Destiny*, by Herman Finer (Macmillan. $5) and *The Price of Power*, by Hansen Baldwin (Harper. $3.75). Both deal with the new problems arising out of America's position in the world today.

The German question remains as important and as real as the hundred thousand troops now stationed there. Pending Clay's own story, we can profitably read *German Realities*, by Gustav Stolper (Reynal & Hitchcock. $3.75). If thus far we have been groping in the dark in Germany, it is because in part we have been ignoring realities there, especially economic realities. Stolper was Hoover's economic adviser in 1947.

Another book of special interest to educators and church leaders is *And Call it Peace*, by Marshall Knappen (University of Chicago. $3) who was one of the earliest military government officers, and worked on the restoration of schools and church life after the collapse. His account of the effect of the announcement of the Morgenthau plan upon MG policies is worth noting. At this time, according to him, they learned that the Atlantic Charter was dead. *Germany, What Now?* (Ziff-Davis. $3.75), by Joachim Joesten, has a different version. But this kind of writing by this kind of writer is rapidly going out.

Interest in the Orient is long overdue, and we may regret eventually that things have developed there without our vigilant attention. For the interim, two books, mutually complementary—one would almost say contradictory—are worth noting. One is Freda Utley's *Last Chance in China* (Bobbs-Merrill. $3.50) and is an anti-communist criticism of our China policy as against the views of most American writers who have so far held the stage. The other is *Danger from the East*, by Richard Lauterbach (Harper. $3.75), whose opinions are quite different.

A brief survey on that intriguing and beguiling topic: world government.

A real contribution to the development of international law is *A Modern Law of Nations*, by Philip C. Jessup (Macmillan. $4). As for *Peace or Anarchy*, by the young genius, Cord Meyer Jr. (Little, Brown. $2.50), one doesn't know whether it is a salutary stimulant or a thoroughgoing red herring. Perhaps the corrective to such formal approaches to world peace can be found in *From Many One* (Harvard University. $2.25) by Crane Brinton, who coolly assays the real prospects for the beginning and—more important—survival of a world government.

The Reshaping of French Democracy is a rewarding volume by Gordon Wright (Harcourt, Brace. $3.50). For a newsman's ideas of hemisphere problems, you can read *Battle for the Hemisphere*, by Edward Tomlinson (Scribner. $3.50). But as in the case of the Orient, our hemisphere policy will soon face drastic reformulation. The opportunate books are not yet to hand.

ROBERT A. GRAHAM

Highlights of the past, near and far

There have been a great many books dealing with particular phases of American participation in World War II. Fletcher Pratt's *The Marines' War* (Sloane. $5) is a good example of this type of combat chronicle.

Meanwhile, veteran historians have been busily engaged in exploring the documentation provided by the Joint Committee on the Investigation of the Pearl Harbor Attack of the Congress of the United States, and similar source material. Concentrating attention upon American foreign policy, they have sought to trace the steps that led to our involvement in the recent war. The complete story cannot be told this year or, perhaps, for many years to come. The reason is that thousands of pertinent documents are known to exist, but they are still under the seal of secrecy. Yet some conclusions are warranted by the documents now published.

When Walter Millis began his *This Is Pearl!* (Morrow. $4), he had access to forty volumes containing the reports of the several congressional investigations. Also available were additional diaries, books and documents. His book maintains no thesis; it is motivated by no impulse either to attack or defend any of the characters involved. He tries to be as impartial as possible, to let the facts speak for themselves.

Charles A. Beard is another historian who has been delving into our foreign-policy record. Two years ago he published *American Foreign Policy in the Making*, 1932-1940 (Yale. 1946). His latest contribution to the subject is *President Roosevelt and the Coming of the War*, 1941 (Yale. $5). This latter volume is a blistering indictment of the late President's conduct of our foreign affairs in the critical period immediately preceding our entry into World War II.

Mr. Beard directs energetic attention to the discrepancies between official representations and official realities. He argues that if the precedents set by President Roosevelt in conducting foreign affairs are to stand unimpeached and be accepted henceforth as valid in law and morals, then the President in a campaign for re-election may publicly promise the people to keep the country out of war and, after victory at the polls, may set out secretly on a course designed or practically certain to bring war upon the country.

Did Mr. Roosevelt nullify the Constitution? For limited government under supreme law did he substitute personal and arbitrary government—the first principle of the totalitarian system against which World War II was allegedly waged—while giving lip service to the principle of constitutional government? These are highly controversial questions, and Mr. Beard has very positive convictions about them. His disturbing and provocative study is entitled to the most serious consideration by the American people, who, in these dangerous times, are anxious to avoid, if possible, the blunders and mistakes that eventually involved us in World War II.

It is contemplated that the private papers of Mr. Roosevelt will be published in three volumes. The first to be published is *F. D. R.: His Personal Letters*, edited by Elliott Roosevelt (Duell, Sloan & Pearce. $5). It contains correspondence with his family up to his graduation from Harvard in 1904, and is valuable for the information it gives concerning Roosevelt's early training and background, his growth in knowledge and self-confidence, and his gradual adjustment to the wider world of men and affairs beyond campus gates.

Perhaps the outstanding frontier history thus far in the year is Bernard De

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Voto's *Across the Wide Missouri* (Houghton Mifflin. $10). This brilliant combination of careful research and highly competent composition is a study of the transformation of the Far West in the years between 1832 and 1836. These four years might seem to be an insignificant interval in our history, yet De Voto's dramatic account makes them of foremost importance in our national development.

The rivers of America are of perennial interest. The year has already brought us an impressive trilogy.

The beautiful and mysterious Everglades are beautifully sketched in Marjory S. Douglas' *The Everglades: River of Grass* (Rinehart. $3.50). The Everglades reach one hundred miles from Lake Okeechobee to the Gulf of Mexico and are at times seventy miles in width. The Indians who dwell in this area were there when the Spanish explorers, Ponce de Leon and many others, came to evangelize and exploit this new land of opportunity.

Donald Davidson's *The Tennessee* (Rinehart. $3.50) offers much enjoyable and instructive reading. The water that has washed down the Tennessee Basin since General Grant took Forts Henry and Donelson in 1861 witnessed history in the making, and made history itself. The author has dipped his pen into that artery of American life to tell an important phase of the American story.

To most Americans the name "Saint Croix" is without meaning or history. Guy Murchie's *Saint Croix, The Sentinel River* (Duell, Sloan & Pearce. $3.50) will bring us up to date on the river that is the boundary line between the United States and Canada, separating Maine from New Brunswick. The boundary was agreed upon by the Treaty of Paris which terminated the American Revolution, but its present-day position was only determined finally by the Webster-Ashburton Treaty of 1842. The author has made a valiant attempt to save from oblivion some of the interesting aspects of over three hundred years of Saint Croix history.

Second only in interest to account of our great river system are books dealing with specific American regions. An excellent and very readable work on the California missions is John A. Berger's *The Franciscan Missions of California* (Doubleday. $3.75). As a broad retrospect of the epic mission effort under Franciscan direction from 1769 to 1834, the book is absorbing and satisfying. Berger has been deeply impressed with the tremendous reality of mission work, and writes in full understanding of the obstacles that had to be overcome. The Spanish Franciscans produced truly great results.

Everett Dick's *The Dixie Frontier* (Knopf. $4.50) maintains the thesis that this frontier does not separate the northern States from the South, but is rather a fluent, flexible area including the States of Kentucky and Tennessee, and frequently dropping down as far as Louisiana and Arkansas. The book concerns itself with describing the daily life of the pioneers who went westward from Pennsylvania, Virginia and the other original colonies to develop new territory.

A modern history of California is Robert Glass Cleland's *California in our Time* (Knopf. $4). California, it seems, can never be commonplace. In recent years, for example, it stands first among the States in its phenomenal growth. The American people are still moving westward. As one Easterner put it: "All the damned lies they tell about the place are true." This is a very readable story, couched in a running and facile style. The public ought to like this book.

Historians are still very much interested in the Civil War era. Nothing quite as good as Allan Nevins' *Ordeal of the Union* (Scribner's $10) has appeared this year. Two of the best studies of the era that have recently appeared are Stanley F. Horn's *Gallant Rebel* (Rutgers University Press. $2.75) and *The American Iliad* by Otto Eisenschiml and Ralph Newman (Bobbs-Merrill. $5). The first is a story particularly designed for people who are drawn to the sea and attracted to lost causes. The exploits of the Confederate Navy are not as well remembered as the dashing campaigns of the Confederate land forces. Yet the South gave a good account of itself at sea. The fabulous cruise of the *Shenandoah*, described with loving care by Mr. Horn, tells of a phase of the naval conflict between North and South that will be news to most readers. The second volume is another of the "composite histories" which are becoming so popular these days. It is an account of the Civil War as recorded by a considerable variety of eye witnesses and contemporaries. The authors show an amazing familiarity with the vast literature on the Civil War, and have labored prodigiously to compile this illustrated volume.

In the field of Latin-American history, special mention should be made of Salvador de Madariaga's *The Rise of the Spanish American Empire* (Macmillan. $5). This book is particularly valuable in that it demolishes the so-called Black Legend, which charged the Spaniards with being the cruelest people on earth. Some of them were undoubtedly cruel; but so also were contemporary Germans, Englishmen and other nationalities.

One of the better studies on our southern neighbor is Ralph Roeder's two-volume work on *Juarez and His Mexico* (Viking. $10). Benito Juarez was a central figure in the midst of those agonizing contortions of national existence which continued after independence until the dictatorship of Porfirio Diaz, and which reached their climactic virulence after the turn of the mid-nineteenth century. This biography gathers together the multiple strands of a sad period of Mexico's national convulsions. For twentieth-century Americans it would appear that, in certain respects, Mexico's President Juarez was on the side of the angels.

A good introduction to Brazil is Hernane Tavares de Sa's *The Brazilians: People of Tomorrow* (Day. $3). Every North American who is interested in Brazil should examine this succinct picture of our greatest friendly neighbor to the south.

The history of another great nation, this time in Europe, is ably presented in Constantine R. Jurgela's *History of the Lithuanian Nation* (Lithuanian Cultural Institute). The case for Lithuania's right to a free and independent existence is here convincingly presented. In offering this volume to the American reader, the author has performed a great service to the cause of human freedom. Today, as thirty years ago, the eyes of the persecuted Lithuanians are turning to the country which introduced the Atlantic Charter and the Four Freedoms. They ask themselves:

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will the United States, which still recognizes Lithuania as a sovereign and independent nation, succeed in bringing the Four Freedoms to the Baltic nations, now under the implacable rule of Soviet tyranny?

An interesting interpretation of United States history is to be found in Henry Bamford Parkes' *The American Experience* (Knopf. $3.50). The author's chief purpose is to relate the continuous struggle in American history to achieve the primary objective of American life. This objective Professor Parkes describes as the establishment of a free, independent, land-owning population; the forces and influences preventing this goal from being realized have established an industrialized, urbanized nation.

Twentieth-century American history is competently treated in *Since 1900: A History of the United States in Our Times*, by Oscar Theodore Barck Jr., and Nelson Manfred Blake (Macmillan. $5). William Martin Camp's *San Francisco: Port of Gold* (Doubleday. $5) is a journalistic account of the history and traditions of one of the world's great ports. Robert Luther Thompson's *Wiring a Continent: The History of the Telegraph Industry in the United States, 1832-1866* (Princeton University Press. $7.50) is a lively account of the pioneers and pirates who rigged the early telegraph companies.

For those who relish violent contrast in their history reading we make bold to suggest two highly dissimilar books. A. Hamilton Thompson's scholarly *The English Clergy* (Clarendon. $5.50) deals with the organization of the English clergy in the later Middle Ages. The second volume is Maurice Collis' *Foreign Mud* (Knopf. $5), a realistic account of the Canton traffic during the early part of the nineteenth century.

JOHN J. O'CONNOR

Leading characters on the world stage

Since December there has been a noticeable decrease in the number of biographies, recollections and the like, which annually overflow the booksellers' shelves; however, the supply is still plentiful—the unnecessary and unimportant ones far too plentiful. Among the valuable ones are the usual handful of first-class scholarly works besides a number which are of timely interest.

Easily the most outstanding is *Jefferson the Virginian*, by Dumas Malone (Little, Brown. $6), the first of a projected four-volume work. It covers the years 1743 to 1784. The author, long recognized as an authority on Jefferson and the Colonial period of American history, has given us what may well become the definitive biography of his subject, and a standard source for reference and research. The volume is well written and intensely interesting, as the vast amount of material is handled with skill and dramatic ability.

While an ardent admirer of Jefferson, Dr. Malone is not given to blind adulation, but freely admits the shortcomings and contradictions of his puzzling, many-sided character. Jefferson's early years are briefly but adequately portrayed. His part in the Revolution, in framing the Declaration of Independence, his term as Governor of Virginia (a position for which he was temperamentally unfitted at such a time) are thoroughly and clearly treated. The work promises to be the most complete and objective of the several exhaustive studies of Thomas Jefferson which have appeared during the past ten years.

Next in interest and importance is Irving Brant's *James Madison the Nationalist: 1781-1787* (Bobbs-Merrill. $6), the second of a four-volume work. While the years covered by the present volume are few, they were crowded and important ones for Madison and for his country as well, covering his four years of service in Congress and three in the Virginia Legislature.

This period saw the adoption of the Articles of Confederation and the end of the war for independence. It was filled with panicky efforts to ward off financial collapse, to keep a starving unpaid army in the field, to win French help without too much French interference, and keep some kind of central government alive in spite of the jealousies and rivalries among the several States. Plunged into the thick of such controversies, and seeing the dangers of anarchy and dissolution which threatened the Government, the shrewd and practical Madison soon became an advocate of strong federal government and the subjection of the States to the authority of Congress.

The thoroughness with which Mr. Brant goes into the details of the problems and controversies of that day makes his book invaluable as a reference, and emphasizes the oft-forgotten fact that the ideas and principles embodied in our Constitution were not a complete break with the past, springing suddenly from the minds of the members of the Convention of 1787; but had been slowly and confusedly hammered out during the preceding decade, as harsh experience slowly drove home the lesson that peace, security and liberty could be ensured only by subordinating local prejudices and advantages to the common good.

The author's complaint that former biographers have made Madison "a disembodied brain" can to some extent be applied to his own work, for there is little mention of anything except the congressional activities in which he took part, and these activities are treated in such detail that Madison is frequently lost sight of in the crowd of provincial egoists, greedy speculators, generals, statesmen and intriguing foreigners who helped or hindered the birth of our nation. Much of this confusion and apparent lack of proportion is due to the fact that the book covers such a brief period of Madison's life, and we will no doubt get a clearer view of the Father of the Constitution when the whole work is completed.

Two other authoritative and interesting volumes dealing with early American characters are *Pontiac and the Indian Uprising*, by Howard H. Peckham (Princeton University Press. $4.50), and *Lewis and Clark: Partners in Discovery*, by John Bakeless (Morrow. $5). Mr. Peckham's scholarly study of Pontiac is a valuable contribution to eighteenth-century American history. It is much more than a retelling of Parkman's classic story; new material has been used, and while evidently admiring the Ottawa Chief, the author does not idealize his hero as Parkman did, but portrays his character objectively though sympathetically. Most of the book naturally deals with the great Indian uprising of 1763, which was occasioned by the usual failure of the settlers to observe their treaty obligations toward the Indians. That the outbreak became so formidable a threat to the whole Northwest was due almost as much to the ineptitude of Amherst as to the genius of Pontiac. The skill and diplomacy of Pontiac in uniting the tribes, his able planning and leadership, are well described, while the siege of Detroit, the capture of smaller posts, and raids through Michigan, Illinois, Ohio and even into western Pennsylvania are thrillingly told.

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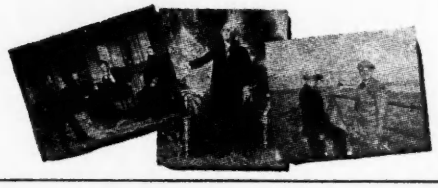

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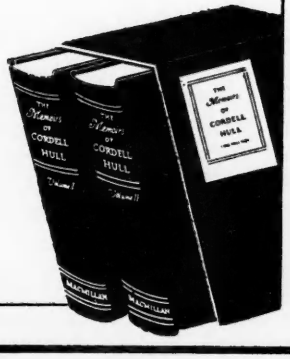

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any sustained united effort impossible, as well as to Pontiac's failure to realize the full might of the force opposed to him. The Ottawa's ability and statemanship showed themselves more clearly than ever in his recognition of defeat; and the favorable peace terms he managed to secure from his conquerors, terms which so incensed some of the hot-headed braves—whose failure to realize their danger and support their leader was the chief cause of his defeat—that one of them treacherously assassinated the man who had done so much for his people.

The Bakeless version of the ever popular story of Lewis and Clark, while as absorbing as a novel, is by no means a Wild West adventure yarn. The author gives us a complete account of the lives of both men, using the so-called "dual biography" technique, which he handles very well, although there is occasionally a bit of confusion as to who is doing what.

Most of the book is taken up with the great expedition of 1804, which explored the West from the Missouri to the mouth of the Columbia, and is based entirely on documentary evidence, the legends and fanciful tales which sprang up during later years being ignored.

Mr. Bakeless has given us a book which is at the same time a thrilling story for the general reader and a scholarly reference work for the historian.

Of the growing list of reminiscences, apologias and explanations by those who held prominent positions during the Roosevelt regime, one of the best is *Jim Farley's Story* by James A. Farley (McGraw-Hill. $3.50). He tells the story of his political activities frankly and objectively, incidentally revealing his own weaknesses and shortcomings, especially his resentment at not receiving what he considered due reward for years of faithful service to his party and to Roosevelt in particular. A party regular, taking the spoils system for granted, it was difficult for him to adjust himself to many of Roosevelt's ideas and policies. His picture of the President is not a flattering one, and the shrewd comments on the politicians with whom he was associated are interesting and illuminating. In short, the book gives us a candid picture of American politics at its best and its worst.

Another timely account of a New York politician—in the good sense of the word—is James McGurrin's *Bourke Cockran* (Scribner. $3.50), an interesting and sympathetic story of the great Catholic orator and statesman. The author seems to take for granted that the reader will be familiar with the life and activities of his hero. Therefore he devotes a great deal of space to newspaper comment on the effectiveness of his speeches and leaves the background rather sketchy, merely stating that he was a lawyer, served in Congress, broke with Tammany, and so forth. All of which is rather confusing to the generation of readers who have grown up since Cockran's death over twenty years ago.

Turning to the European scene, we have *The Hooded Hawk*, by B. D. Wyndham Lewis (*Longmans Green.* $4), the story of James Boswell. Evidently an ardent admirer of that strange Scotsman, and vigorous in condemning such early critics as Macaulay, who misunderstood and belittled him,

Mr. Lewis is no blind partisan but points out—at times too frankly—all the faults and vices of his hero as well as his virtues and talents. The appreciation of Boswell's writings is excellent, and the appraisal of the literary figures of the day, including of course the great Dr. Johnson, is scholarly and instructive. Mr. Lewis maintains his usual high standard of fine writing and gives us a vivid and colorful picture of eighteenth-century life and manners.

Of special interest to the Catholic reader will be Theodore Maynard's *Humanist As Hero: The Life of Sir Thomas More* (Macmillan. $3), a very readable account of the English scholar and saint. Narrative and appreciation are well blended, and the author shows a fine insight into the character and motives of his hero. The title of the book tells the aspect of More's life which is emphasized, and in developing it Mr. Maynard shows the importance of true Christian Humanism in preserving our culture and way of life.

Two leaders in Irish history have had fine biographies written. *The Pursuit of Robert Emmet* (Whittlesey. $3.75) is by Helen Landreth, and *Daniel O'Connell* (Cork University Press. 15/–) is by Denis Gwynn.

A valuable work for students of Church History, especially of the Councils, is *Papal Legate at the Council of Trent: Cardinal Seripando*, by Rt. Rev. Hubert Jedin, translated by Rev. Frederic C. Eckhoff (Herder. $7.50). It is a scholarly treatment of the life and work of the learned Augustinian who exercised great influence in the Catholic reform movement of the sixteenth century. Though a man of exceptional piety and learning, he was often misunderstood and met with much opposition, though he seems to have lacked the force and energy necessary to deal with the, at times, rather turbulent Fathers of Trent. The controversy over his theories of Justification is especially well treated.

Of lesser importance, but interesting and instructive, is *Admirals of American Empire*, by Richard S. West (Bobbs-Merrill. $4), the history of Dewey, Mahan, Schley and Sampson, and especially of their role in the Spanish-American War. Of the four founders of our modern Navy, Mahan, though least known, is by far the most important, due to his books on the nature and role of sea power. The book gives a clear picture of our first dabblings in international politics and emergence as a world power.

"Ben Hur" Wallace, by Irving McKee (University of California Press. $4), is the interesting story of a man known today merely as the author of *Ben Hur*. Few have ever heard of his crowded and exciting career as a General during the Civil War and in the Mexican army, Governor of New Mexico and Minister to Turkey. *Isaac Hull: Captain of Old Ironsides*, by Bruce Grant (Pelligrini & Cudahy. $5), is the first full biography of the long-forgotten naval hero who commanded the frigate *Constitution* in the famous battle with the *Guerrière*. Hull's adventures during the War of 1812 and his earlier achievements against the Barbary pirates are thrillingly told, along with many interesting sidelights on the famous characters with whom he came in contact.

Twenty-four American Cardinals, by Brendan Finn (Bruce, Humphries. $5), gives brief popular accounts not only of the eleven American Archbishops who wore the red hat, but of those who lived or labored in this country during some portion of their careers, such as Cheverus, Persico, Bedini and the Apostolic Delegates. In some cases the connection with the United States is rather tenuous and many of the sketches are uncritically favorable, but all make interesting reading.

A number of forgotten or little-known pioneers in various fields of American life have their achievements brought to our attention. Among others, *Road to the Sea*, by Florence Dorsey (Rinehart. $4), tells the story of the engineer James B. Eads who did so much to improve navigation on the Mississippi, constructed the first bridge across that river at St. Louis, and by his famous "jetties" made New Orleans a safe and thriving port.

Maya Explorer, by Victor Wolfgang Hagen (University of Oklahoma Press. $5), recalls the long-forgotten explorer and archeologist John Lloyd Stephens, who discovered the Maya ruins of Central America and made them known to the world. His accounts of his travels through Arabia, Egypt, Palestine and Turkey were widely read a century ago and are still regarded as valuable reference works.

Gifford Pinchot in *Breaking New Ground* (Harcourt, Brace. $5), tells of his part in the beginnings of the conservation movement, recounting the early struggles against the greed of private interests, the indifference of Congress and the lethargy of the people in face of the destruction of our natural resources.

In the field of campaign literature there is *Henry Wallace: the Man and the Myth*, by Dwight Macdonald (Vanguard. $2.50). The author builds up a strong case against Wallace, but weakends it by his excessive bitterness. *Where I Stand*, by Harold E. Stassen (Doubleday. $2), states the candidate's position on social and economic questions. He is strong for free enterprise, favors labor, is a bit vague on taxes, housing and several other points.

Finally, there is an exclusive story of the mystery man of modern China, Australian-born William Henry Donald. He spent forty-three years in China as an unofficial diplomat. *Donald of China*, by Earl Albert Selle (Harper. $3.50), tells his story in a most revealing study of China.

F. J. GALLAGHER

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Thoughts on wisdom and holiness

"The crisis which is shaking the world," observed Emmanuel Cardinal Suhard, "goes far beyond the causes that provoked it." It is a crisis of unity, forced on man by the ingenuity of his own technical achievements and answering deep human needs. The world is in revolution, and out of the wreckage of discredited systems of thought and narrow political arrangements a new civilization is emerging. But who will form the soul of this new order? Who will provide the principle and the inspiration of this new unity? The Church, "the permanent incarnation of the Saviour" replied the Archbishop of Paris in a famous pastoral letter, whose rich and stimulating thought is now available in an accurate if undistinguished translation under the title *Growth or Decline* (Fides. $2).

Though the growth of the Church depends upon God, God chooses to be dependent on us, on our realization of the nature and function of the Church. Just as God chose to communicate His divine life to the world by taking human flesh, so the Church, "Jesus Christ diffused and communicated" has human and divine aspects—or, better, works through human forms to divinize mankind.

Ignorance of the theandric character of the Church can produce two erroneous attitudes. Emphasis on the Church as a social institution that—like all human things—must make adaptations to changing times, reconciling itself to the world if it hopes to survive as a factor in our civilization, reveals a naturalism akin to the heresy of Modernism condemned forty years ago. On the other hand, an Integralism that insists the Church has no part with the world, that confuses the integrity of doctrine with its passing forms of expression, that flees all temporal responsibilities, divorcing Christianity wholly from the world, is likewise false to the mission of the Church. Neither attitude contributes to the Catholic synthesis needed.

The vision of the Church developed by Cardinal Suhard, and the general tactics it prescribes, are reflected in two books dealing with Catholic life in France, *Priest Workman in Germany*, by Henry Perrin, S.J. (Sheed & Ward. $2.50) and *France Alive*, by Claire Huchet Bishop (McMullen. $3). A chaplain of Catholic Action Youth groups, Père Perrin volunteered for service in Germany with the conscript French laborers. Working beside them in factories, he shared their problems, their sacrifices, their hopes—their common lot. The Church in the person of the priest was not absent from their human lives. Imprisoned ultimately by the Nazis, Père Perrin had a close-up view of the hideous face of atheistic humanism; but he also discovered the spiritual aspirations astir in the most unexpected places. The idealism, the *élan*, the spirit of apostolate alive in young Catholic Actionists makes a moving record and raises the question of whether we are asking enough of American Catholic young people. Jocists have long had the cry: "We don't make the revolution. We *are* the revolution."

Priest Workman in Germany makes it clear that these revolutionaries have an active sense of personal responsibility for their fellows, based on a vivid realization of what the Church is. Their grasp of the meaning of the Mass has undoubtedly provided the peda-

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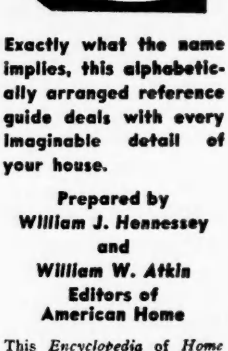

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gogy for their understanding of the theology of the Church and the Catholic's role in the modern world.

A survey made in 1940 showed thirty adult workers practising their religion in a Paris suburb of 80,000 people. The de-Christianized countryside with its embittered peasantry, hypocritical landowners and overworked, isolated rural curés has been a favorite theme for the novels of Bernanos and Mauriac. What is Catholic life in France like in the postwar years, after the passionate divisions of the German occupation and the hazardous collaboration of Catholics and Communists in the resistance? The very title, *France Alive*, gives Mrs. Bishop's answer, based on personal observation during the winters of 1946 and 1947. There is a Catholic revival very definitely under way in France, moving in the directions Cardinal Suhard's pastoral letter pointed out. (Indeed, the Cardinal's Letter is at once an expression as well as an inspiration of the character of the revival.) Three stages in the Catholic work in the world, Mrs. Bishop notes: "the effort toward remaking Christians of one's brethren, the practice of Christianity as a communal affair, and the making of Christianity one." The process calls for a realistic approach to the workingman, whose estrangement Pope Pius XI called "the great scandal of the Church in the nineteenth century." It calls for new methods of apostolate as well, most conspicuously in the case of the Paris Mission, a group of priests who have gone to the workingman to the extent of donning overalls and taking a place at a factory bench, the better to understand the problems of the people. Something of the atmosphere of primitive Christianity is sensed in Mrs. Bishop's factual description of Mass being offered by one of these priests in the back room of his flat, surrounded by his fellow workers who have been discussing with him the meaning of the gospel in their daily lives.

Perhaps the attitudes inculcated and exhibited in these French accounts might be more familiar when the accent is English. Identical in inspiration is the teaching of Caryll Houselander's *The Comforting of Christ* (Sheed & Ward. $2.50), a revision of her popular *This War Is the Passion.* The Christ who is comforted is the Mystical Christ; the application of the principles of the faith to ourselves and others is our way of comforting Him in others. A realization of our oneness with Christ makes for humility, truth and love; these virtues are deepened by correct attitudes to prayer, suffering, fear. The bright wisdom, the unaffected freshness, the unwearying courage of Caryll Houselander's desire that Christ be the center of unspectacular lives lived in shops and offices and tenements makes her book a valued contribution to a universal Catholic revival.

Optimism, based on the vision of the Church, is dishearteningly missing from Giovanni Papini's *The Letters of Pope Celestine VI to All Mankind* (Dutton. $3). Impassioned exhortations, addressed by an aged, fictitious Pontiff "in times similar to the present," they seem weighted with the worries and uncertainties of present-day Italy. One letter is directed "To the people who call themselves Christian," another "To all men," but the remaining fifteen are messages to particularized groups: priests, pagans, the rich, Jews, rulers, etc.

Papini, of course, is a poet, and an Italian poet at that. In ringing rhetoric the follies and pretenses of modern man and his deserved ruin are described. In tones that imitate the ardor and severity of the prophets, with a lyric appeal for universal love, with the majestic cadences of profound grief, protesting guilt, and calling for open professions of repentance, "Celestine" speaks to the world.

Unlike any real Pope of modern times, he appears to have nothing to say about the civic and social responsibilities of Catholics. More surprisingly, he appears to have nothing to say to women that recognizes their present role in the world. Popes of Italian temperament, better acquainted with the woes of the world and the terrifying expectations of God, have written letters to all mankind that rose above grief to an imperious assertion of the obligation of specific action. Like "Celestine," Piux XI was broken with age and illness, like "Celestine" his letter to the Germans was written "with burning grief"; but the dauntless spirit and practical directives of Achille Ratti are closer to the Catholic attitude and Papal policy than Giovanni Papini's ghost-written encyclicals. Earnestness, eloquence and an emphasis on the fundamental principles of the gospels must be credited to the *Letters of Pope Celestine* in full measure.

The mystery of the Church is a consequence of the mystery of the Incarnation, and an adequate understanding of the nature of the Church demands an understanding of the personality of its founder, Jesus Christ. In *The Christ*

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of Catholicism, Dom Aelred Graham (Longmans. $4.) provides the ordinary, serious reader, unacquainted with the terminology of scholastic philosophy, with a compact study of the person and work of Christ. Dom Aelred, remembered for his thorough introduction to ascetical theology, *The Love of God*, adds specific treatment of two great consequences of the Incarnation—the gift of the Holy Spirit to the faithful, and the unique position of Mary in Catholic life.

Fresh from his translation of Scheeben's magisterial *Mysteries of Christianity*, Cyril Vollert, S.J., has englished St. Thomas Aquinas' *Compendium of Theology* (Herder. $4), left unfinished at the Saint's death when, in the midst of his exposition of "Thy Kingrom Come," all he had written seemed as "useless as straw." Despite St. Thomas' effort to make the facts of the faith clear to his lay-brother companion, the pages of the *Compendium* will most profitably serve a layman seeking advanced adult education in theology. Dr. W. B. Monahan, a clergyman of the Church of England, has translated and summarized a Christological treatise from the Third Part of the *Summa* as *St. Thomas Aquinas on the Life of Christ* (Baylis: London. $3.75). A literal rendering, with compressions obscuring the richness of the thought.

A work of a world-renowned Thomist, Reginald Garrigou-Lagrange, O.P., complementing the concrete teaching of St. John of the Cross with the more abstract principles of St. Thomas Aquinas, is *The Love of God and the Cross of Jesus* (Herder. $4). Preoccupation with controversy leads Father Reginald to introduce many issues whose treatment is scarcely helpful for the layman and scarcely adequate for the theologian. Notable sections include "The Love of God and Mortification" and "The Laws of Progress in Love of God."

Publication of early Christian writers continues. Cima has brought out the fourth volume of *The Writings of St. Augustine* ($4) in the series, "The Fathers of the Church"; Julianus Pomerius' *The Contemplative Life* has been translated for The Newman Bookshop series ($2.50).

Christianity without Mary is a philosophy of uplift; it cannot be an adequate theology or a total religion. In *Our Blessed Mother* (Kenedy. $3.50) Father Edward Leen, C.S. Sp., explains in fourteen conferences Mary's double maternity, her maternity of Jesus according to the flesh and her spiritual maternity of Christians. Father John Kearney, C.S.Sp., supplies four conferences on the devotion to the Immaculate Heart of Mary to the book. Depth of theological insight, originality of expression and simple, earnest devotion characterize the work.

"Our Church is the Church of the saints," insists George Bernanos in his essay on St. Joan of Arc, *Sanctity Will Out* (Sheed & Ward. $1.50). "We should like our saints to be old, full of experience and worldly wisdom; and most of them are children. And childhood is alone against everyone," he adds. The fervid, turbulent prose is based on solid, objective study, and the art of the novelist dramatically heightens the recital of the triumph of the child who was companioned only by God.

The saint best known for her spiritual childlikeness was the Little Flower. What Thérèse Martin's home was like is the theme of the Rev. Stéphane-Joseph Piat's *The Story of a Family* (Kenedy. $3.50). The twelve chapters of *A Retreat with St. Thérèse*, by Père Liagre, C.S.Sp., (Newman. $2) reveal the secret of her spiritual teaching, known as the little way of spiritual childhood. Unfortunately, phrases seem to deprecate methodical, planned progress in the spiritual life in a way the Little Flower's Carmelite training would scarcely warrant.

A saint who was thought a stupid, useless child was St. Margaret Mary Alacoque, whose life told in fiction-form by Rev. H. J. Heagney as a *Messenger of the Sacred Heart* serial, is published as *Behold This Heart* (Kenedy. $3.50). The life of the fiery St. Paul of the Cross, founder of the Passionist Fathers, and an interpretation of his spirit are included in *Hunter of Souls* by Father Edmund, C.P., (Newman. $2.75). St. Paul's unflagging zeal, his devotion to Christ Crucified, the depth and eminent practicality of his spiritual direction, are all detailed. An obscure Italian Passionist priest arrived one rainy October night in the town of Littlemore in England. Drenched to the skin, he entered an austere little house, heard Newman's confession, received him into the Church and vanished next day. Such is the familiar picture of *Father Dominic Barberi*, who has other claims to fame and to hopes of canonization than that—as Denis Gwynn makes clear (Desmond & Stapleton. $3). *Tall in Paradise* by Albert P. Schimberg (Marshall Jones. $2.75) recounts what became of a tiny girl who prayed to be tall if it wouldn't harm her chances of being tall in heaven. It clearly didn't: she became St. Colletta, the French mystic who reformed the Poor Clares. Mr. Schimberg in his *The Story of Teresa Neumann* (Bruce. $2.50) documents the story of the stigmatine of Konnersreuth, visited by more than 12,000 GI's after the war; whose gladly accepted vocation is to suffer for the sins of others. No German village girl, but the sister of King Louis XVI, who like him met her death at the guillotine, was *Madame Elizabeth of France*, the cause for whose beatification was presented to Pius XI. Yvonne de la Vergne is her latest biographer, Herder the publisher ($4).

The Superior General of Maryknoll, Most Rev. James E. Walsh, pays deserved tribute to the first priest the Society trained, Father Daniel McShane, in *The Man on Joss Stick Alley* (Longmans. $2.75). The book is a superbly written account of steaming Chinese summers, the difficulties of understanding an alien people or mastering their language, and of the deep holiness of the reticent Father McShane. An American with a different background, a different vocation, but a common destiny as a priest, is Father M. Raphael Simon, O.C.S.O. In *The Glory of Thy People* (Macmillan. $2) he recounts the reasons that led him, a Jewish boy from New York City, a student of American and European universities, a practising psychiatrist, to become a Catholic and finally a Trappist monk. The reasons are the routine ones given in any textbook of Apologetics.

Works on ascetical theology include Bishop Emile Guerry's *God the Father* (Sheed & Ward. $2.50) and the Rev. John A. Kane's *The School of the Cross* (McMullen. $2). For priests, Father S. M. Shaw explains how to become Christ-centered through proper mental prayer in *Salt of the Earth* (Newman. $2.75). For Sisters, Father Daniel A. Lord, S.J., supplies his informal observations on the set pattern of religious living in *Letters To A Nun* (Queen's

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Work. $3.50). To all the themes of vows, prayer, the Mass, mortification, etc., Father Lord brings his personal insights: his infectious enthusiasm for the privilege of serving Christ, his insistence that obligation is a challenge, his conviction that genuine joyousness is to be found only in dedication to Christ, the absorbing ideal.

The lay apostolate is the concern of three books. *Souls at Stake,* by Francis J. Ripley and F. S. Mitchell (Wagner), challenges the layman to mirror the zeal, the virility and the dynamism of Christ. *Queen of the Militants,* by Emil Neubert, S.M., (The Grail. $2), presents a synthesis of Marian doctrine as applied to the life of a young militant of Catholic Action. *Fundamental Principles of Catholic Action,* by F. Lelotte, S.J., (Fides), explains the vocation of the laity and the duty of the apostolate through the dogmas of the Mystical Body, baptism and confirmation.

The Philosophical Library's reference series now includes *Religion in the Twentieth Century* edited by Virgilius Ferm ($3). A formidable pantheon of gods is disclosed in the chapters explaining twenty-seven religions—including Naturalistic Humanism. The exposition of Catholicism is by the Rev. Dr. Charles A. Hart of Catholic University.

In the short space left for Philosophy, mention can only be made of James H. Dunham's *The Religion of Philosophers* (University of Pennsylvania. $4), in which nine philosophers are examined from the single viewpoint of Kant's *Critique of Pure Reason.* Bruno Switalski, C.SS.R., has a solid and conscientiously accurate, if incomplete, study, *Neoplatonism and the Ethics of St. Augustine* (Polish Institute of Arts and Sciences. $2). D. J. B. Hawkins has republished a course of lectures as *A Sketch of Mediaeval Philosophy* (Sheed & Ward. $2). The roots of law and liberty are the theme of *The American Philosophy of Law* by F. P. LeBuffe, S.J., and James V. Hayes, LL.B., (The Crusader Press. $6). Stimulating for beginners in philosophy of whatever age and sex, and characterized by a certain largeness of view and fine orientation, is the textbook *Nature, Knowledge and God: An Introduction to Thomistic Philosophy,* by Brother Benignus, F.C.S., Ph.D., (Bruce. $4.50) Here philosophy is viewed as the handmaid of theology, the mind a machine for reaching truth, and man a significant being with an imperishable destiny.

EDWARD DUFF, S.J.

On the social front—mainly here at home

Current concern over wastage of natural resources is reflected in one of the more significant books of the season. *Our Plundered Planet*, by Fairfield Osborn (Little, Brown. $2.50). Certain aspects of his approach will perhaps irritate those not friendly to an evolutionary terminoloy. The cosmic discussion of the preliminary chapters appears exaggerated, but this does not detract from the merit of the book. It is meant to serve as a warning that mankind continues abusing the earth's resources to his peril.

Fairfield Osborn wrote for the average reader. He did not intend to present a documented scientific survey, replete with tables and graphs. He does give enough figures, however, for the understanding of his thesis: that planned use of land and other resources is no longer a luxury but a necessity. We cannot in the United States, for example, ruin upwards of 500,000 acres annually and expect to have the requisite three acres per person for food and sustenance. Sooner or later diminishing resources and increasing population are going to cross paths and diminishing standards of living and later, starvation will result. Other civilizations and peoples have paid dearly for their shortsighted exploitation of nature.

The problem is, of course, worldwide. In Asia particularly, serious economic and political difficulties are already apparent. One of the prime responsibilities of the Food and Agriculture Organization of the United Nations is to study the resources which produce food and fibre. The FAO has made studies of individual nations, such as Greece and Poland. Now it presents us with *An International Study of Soil Conservation* (FAO, Washington, D. C., $2), which will serve as a more scientific companion volume to Fairfield Osborn's popular presentation.

Rather closely connected with the question of resources is the program of American aid for European recovery. Development of production capacity looms almost as large in Europe as does reconstruction of pre-war industries. And in the United States the question is going to be asked in the years immediately ahead, just what are the effects of the world development efforts upon our own domestic economy.

The factual data necessary for intelligent discussion of the problem will be found to a large extent in *European Recovery and American Aid: a Report by the President's Committee on Foreign Aid* (Government Printing Office. 60c). Further information can be gleaned from the now mandatory economic reports of the President, the first three of which are published in a single volume by Reynal and Hitchcock ($2). Anti-Keynesians will be annoyed by some of the thinking in these reports, but that in itself does not make the facts less true or much of the economic analysis less valid. In any case these are highly significant documents.

Protesting against the Marshall Plan because of its methods rather than the objective, Henry Hazlitt writes *Will Dollars Save the World?* (Appleton. $1.50). He believes not, and prefers to put his trust in the strengthening here and the reintroduction abroad of private enterprise. That the concept of private enterprise has undergone change in postwar Europe will not be denied by Mr. Hazlitt's many critics. But they ask how the Hazlitt thesis is adequate to the present crisis. Nineteenth-century economic concepts seem strangely out of place at a time when the Western world is engaged in a fight for survival.

Yet in rejecting the hands-off policy of laissez-faire, there is always the danger of swinging to the opposite extreme. To say this is not to give comfort to the embattled defenders of economic individualism, but merely to urge the case for moderation. Among the defenders of a free economy the late Henry C. Simons deserves special mention. For years professor of economics at the University of Chicago, his position is stated in *Economic Policy for a Free Society* (University of Chicago Press. $3.75), a collection of thirteen articles, all but one of which appeared previously in scientific journals. He would eliminate all monopoly from private industry and make it effectively

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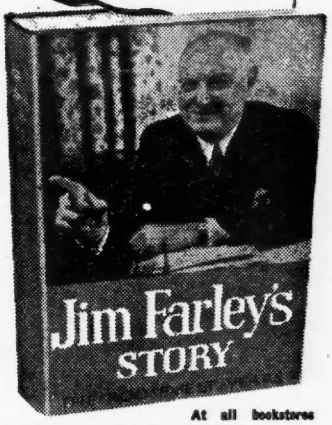

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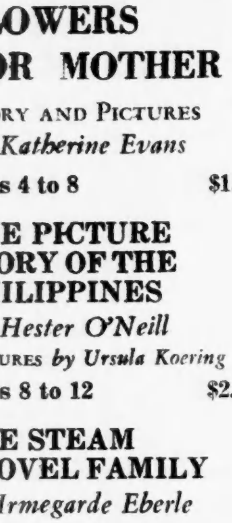

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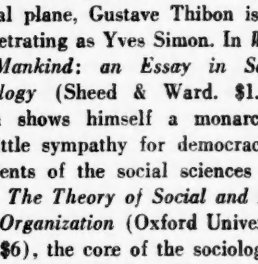
competitive. Failing that, his answer is socialization.

The danger of concentration is now apparent to many, whether it be in industry, agriculture or simply in mass urban living. Thomas Hewes, in *Decentralize for Liberty* (Dutton. $3) would have an all-out war on bigness, wherever it manifest itself. But while he goes beyond the negative approach of Hayek, he does not offer much more than a Christianized individualism in free enterprise. This he views as the "American way." Mr. Hewes would help save economic personalism through an economic court and would add to Congress a third body, with consultative functions. This latter would represent all the socio-economic interests of the nation. There is much good in such an approach, but it still leaves some major problems unanswered.

On the other hand, Joseph Rosenfarb in *Freedom and the Administrative State* (Harper. $4) feels that comprehensive planning and freedom are reconciliable. In fact, we will have a planned economy, for it is "inevitable in the light of the historical evolution of social forces." Hence the only choice left us is "whether to make the administrative state dictatorial or free and democratic." Mr. Rosenfarb would have needs, resources, production, prices and wages planned and controlled. In his state there would be no strikes or lockouts. Many would hesitate to follow the author to his final conclusions but all can learn from him something of the urgency for rationalizing our undisciplined economic system.

In *Democracy and Progress* (Macmillan. $3.50), David McCord Wright, professor of economics at the University of Virginia, joins the quest for social justice and a balanced economic order. A moderate Keynesian in outlook, the author would emphasize the distinction between mere stabilization and complete control. The boundary between the two is not sufficiently realized today, he feels. Mr. Wright wants no totalitarian insertion of the state into individual life, and would be satisfied with that amount of control necessary to meet the social and economic requirements of genuinely democratic life.

Yves R. Simon, in *Community of the Free* (Holt. $3) writes of freedom in a more philosophical strain. He subjects the concept of freedom to an acute analysis intended to show that an indivisible love of truth is essential to the preservation of true liberty. In like strain he writes of racism, progress, socialism and democracy. He is at pains to reconcile the concepts of liberty and authority. Racism, he feels, has its roots in the desire of supposedly "decent people" to rationalize their quest for personal advantage. In the economic sphere, Professor Simon declares against integral socialism, as constituting too great a threat of totalitarianism.



Discussing the problems of contemporary social organization on the philosophical plane, Gustave Thibon is not so penetrating as Yves Simon. In *What Ails Mankind: an Essay in Social Physiology* (Sheed & Ward. $1.75), Thibon shows himself a monarchist, with little sympathy for democracy.

Students of the social sciences will find in *The Theory of Social and Economic Organization* (Oxford University Press. $6), the core of the sociological thinking of Max Weber. The book has been translated from Part I of Weber's *Wirtschaft und Gesellschaft* by A. M. Henderson and Talcott Parsons. It is a technical work.

The dead-end road which Western culture is currently following has led a number of authors to try their hand at social interpretation. In *The Last Defense* (Eagle Books. $3), H. J. Heinz and J. Jorgy show the dangers inherent in racial violence, religious intolerance, industrial strife and international friction. In the ethical instincts deep in man's nature they see a way out. Their discussion covers, among other things, the concrete problems of communism, majority rule, democratic socialism, free trade, collective bargaining and profit sharing.

In *Man's Last Chance: Political Creeds and Scientific Realities* (Viking. $2), E. M. Friedwald advances the thesis that our technological advances have outstripped our political institutions. Somehow or other scientific achievements get out of hand. Outstanding example is the atomic bomb, which, the author feels, could be a powerful instrument for peace in the hands of an

effective world organization. Within a century military power has changed from a matter of a few tons of shells to this weapon of extensive destruction. In discussing the consequences of this scientific development, the author lays insufficient stress upon the real problem we face: moral weakness. The crisis, of which the atomic bomb is but a symptom, springs from the fact that social responsibility and social control have not developed in proportion to technological advance.

While on the subject of social responsibility, we must not overlook one of the outstanding contributions of the year. In *Your Newspaper: Blueprint for a Better Press* (Macmillan. $2.75), nine Nieman Fellows study the workings of the Fourth Estate. The study was done by the Fellows—journalists on sabbatical leave at Harvard through the assistance of the Nieman Foundation—before the report on *A Free and Responsible Press*, which got a rather cold reception in early 1947. Many of the conclusions bear a striking similarity, although the studies were done independently. The journalists insist, rightly, that a free press is fundamental to a free society. But with freedom must go responsibility. This must manifest itself primarily in really competent reporting of major public issues. When something less than a competent job is done—and the book analyzes a number of such cases—not only the press but the public is to blame. Newspaper readers get what they are looking for.

A rather sad commentary on our American culture was that almost unbelievable institution, the Chautauqua. It symbolized something that was good, the reaching-out for more knowledge and understanding, but at the same time it revealed a starting superficiality. *We Called it Culture: the Story of Chautauqua*, by Victoria Case and Robert Ormond Case (Doubleday. $3), deals chiefly with the growth of the tent Chautauquas, from 1903 until the final collapse in 1924. The first summer school at Lake Chautauqua in 1874, and the subsequent local Chautauquas, are treated in passing. From this remarkable institution millions of Americans drew their culture, and hundreds of orators made a living.

Other aspects of our national growth receive attention in *The American People: A Study in National Character*, by Geoffrey Gorer (Norton. $3). His takeoff point is the American family, particularly as it manifested itself in the 1940's. He finds a strong female influence on our youth, at least during the elementary and secondary school years. From this and other facts, the author concludes that women are a dominant force in American life, despite their limited importance politically and economically. Gorer's study is definitely helpful to anyone seeking an explanation of our national mores. Its historical background, however, is not as deep as would have been desirable.

Another portrayal of the American scene centers around the coke ovens of the Pittsburgh area. In *Cloud by Day*, by Muriel Earley Sheppard (Univ. of North Carolina Press. $4.25), the life of the coke region is pictured in a narrative that never lags. The industrial growth, and warfare, of the period from 1894 to 1946 are part of the story. So are John L. Lewis and his miners union, which the author admits, somewhat reluctantly, were needed to cope with the situation.

Questions relating to industrial relations are ably handled in *Fundamentals of Labor Economics*, by Friedrich Baerwald (McMullen. $4). A text for students, largely undergraduate, it covers the field broadly but without distracting detail. Insisting upon the dignity of

Recommended Spring Reading

MADAME ELISABETH OF FRANCE

By Yvonne de la Vergne. Translated by C. Cornelia Craigie.

Sympathetic, vivid biography of a younger sister of Louis XVI, executed a year after her brother by French revolutionists. A woman of deep piety, the Princess Elisabeth's beatification was requested in 1929. **$4.00**

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By Yvonne de la Vergne. Translated by Rev. Newton Thompson, S.T.D.

The life of Cardinal Richard de la Vergne, who was archbishop of Paris from 1886 to 1908. Based on unpublished letters and memoirs, the work offers a lively portrait of the able prelate who guided Parisian Catholics during difficult days. **$2.25**

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By Jane Howes

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labor, it succeeds where many texts fail, in integrating the social disciplines for the student.

There was a time, some thirty years ago, when the needle trades accounted for three-fourths of the time lost through strikes in New York State. Today only one per cent of the lost time can be attributed to them. The intervening years have seen the rise of two highly successful labor organizations, the International Ladies' Garment Workers Union and the Amalgamated Clothing Workers. Both operate on the principle that labor-management cooperation is good business and good unionism. Fortunately, they have been able to persuade the employers to go along. These latter appreciate the freedom from industrial strife. The story is told in *Union-Management Cooperation*, by Kurt Braun (Brookings Institution. $3). He sees cooperation and good will as essential.

Within the automobile industry there is an interesting contrast in industrial relations. Both General Motors and Studebaker have been unionized for many years. The comparison between the respective experiences as regards industrial peace is made in *Patterns of Union-Management Relations*, by Frederick H. Harbison and Robert Dubin (Science Research Associates. $3.75). Whereas UAW and GM slugged it out on various occasions, Studebaker has gone on in comparative peace. The difference can be traced to the respective attitudes toward collective bargaining. Studebaker thought personal relations to be quite important; GM was more concerned about technological development than it was with employer welfare.

Turning from industrial relations to political life, we find the question of governmental reorganization again taken up in *Presidential Government in the United States: The Unwritten Constitution*, by C. Perry Patterson (University of North Carolina Press. $3.75). Starting with the thesis that the President has succeeded in absorbing a dangerous amount of power at the expense of Congress and the Judiciary, it proposes the remedy of a congressional cabinet. The idea has much to commend it and deserves the serious study this book affords.

In *A Pattern of Politics*, by August Hecksher (Reynal and Hitchcock. $3), cognizance is taken of the fact that in a democracy the counting of heads is not sufficient; moral values must be given place. Yet this survey of American political thought offers no clear foundation for the values. Its importance lies in the recognition that modern materialism is no solid basis for democracy.

Wisconsin Progressivism is reviewed in *The LaFollettes and the Wisconsin Idea*, by Edward N. Doan (Rinehart. $4). The lesson taught is that our democratic faith must be a positive, dynamic force if it is to operate successfully.

Having begun with natural resources, we end on the same note. Development of the Missouri basin is the subject of *The Missouri Valley: Land of Drought, Flood, and Promise*, by Rufus Terral (Yale University Press. $3.75). Mr. Terral tells of the fight on principle, followed by a marriage of convenience, between the Reclamation Bureau and the Army Engineers. At times both agencies, and other government agencies just didn't know the score. Lack of coordination, and frequently waste of money, is one of the strongest arguments for a coordinated Missouri Valley program, under one Authority. This would save millions of dollars annually and greatly increase national production. WILLIAM J. GIBBONS

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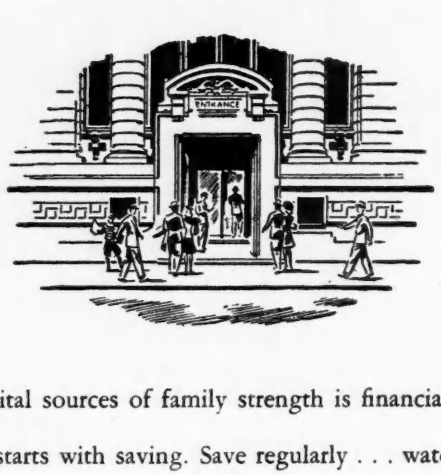

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Fiction fashions for six months

Apparently it is an occupational disease of those who deal with books to be insatiable in their demands for excellence. Every six months, when this book supplement comes around, certain corralers of the various sections begin by lamenting the paucity of really good books in their sections. However, I am impelled to say, when beginning to survey six months' fiction for AMERICA'S balancing of the books, that there is very little good fiction to offer you this time. Perhaps we should not be too surprised, for, after all, six months is a short period, and four or five truly good novels in such a period is not a mean feat. And that is just about what we're given—four or five good novels, a dozen or so also-rans, and several score of very unappetizing dishes of tripe.

My nomination for the finest novel since January is Alan Paton's compassionate, dignified, and yet impassioned treatment of the Negro-white theme in his *Cry, the Beloved Country* (Scribner. $3). This story of a black South African minister of the Gospel whose son kills the son of his white benefactor has as a subsidiary theme the decay of native Negro life, customs and rural prosperity under the infiltration of white industrialism. The triumph of the book lies in the fact that, though it is interracial in theme, a wonderfully spiritualized unconsciousness of "the race question" pervades the tale. This is meat for everyone who likes good writing, human characters and Christian values dominant throughout.

Second on my list comes *The Dry Wood*, by Caryll Houselander (Sheed & Ward. $3). This is the story of a little boy who was born an incurable cripple and doomed to an early death, but who provided a brightening for slum lives and an outlet for charity in the care poured out upon him. When Father Malone, the parish priest, died a saintly death, prayers for the recovery of the little boy were directed to the priest so that the miracle might hasten the cause of canonization. The theme of the book is that human suffering gives men a share in the sufferings of Christ, but the story is by no means a tract; the characters are vivid, the writing alive and the ability to penetrate into the spiritual features of life is keen.

Next comes a little book which, unfortunately, is not too well written (the trouble may be with the translation); however, its theme is important and exciting. It's the work of the young Jocist militants in today's France. It's a crusading book, and its story could have been told with less apologetic obviousness, particularly when we realize that it was written by one of France's most prominent young Catholic novelists. It is *Fishers of Men*, by Maxence van der Meersch (Sheed & Ward. $3).

There follows Anne Fremantle's *James and Joan* (Holt. $3). In this story of Scotland in the fifteenth century, turbulent and lawless as it was, there is nevertheless a definite undercurrent of Catholic thinking and living. Frank speech, particularly in matters of sex relations, is no rarer in the book than it was in medieval life, and the story is made difficult by various tangled threads of genealogy. Miss Fremantle, however, knows her Scotland, and her Scotland of those days knew Christ and His Church. This fact runs through the story and gives meaning to all the young King's ideals and efforts, to his love and to his Queen's and to their love of country.

Warmth and love radiate from *Harp in the South*, by Ruth Park (Houghton Mifflin. $3), a story of an Irish family in the slums of Sydney. The realism of the story is convincing because the author has the ability to see those magnificent human qualities that survive miraculously in the midst of wretched surroundings and which could easily slump into complete hopelessness. A notable aspect of the book is the insight it gives into Catholic consciences in action.

On a level of intellectual distinction the notable novel to date has been Thornton Wilder's *The Ides of March* (Harper. $2.75). Mr. Wilder's reconstruction of Julius Caesar and the Rome of his times is ingenious, historically accurate in the most important sense, the psychological, and a rather poignant commentary on the

IRELAND SHOWS THE WAY

Most of the notable Catholic writing in English is still by converts: and we dredge our minds for reasons why we have not produced for ourselves more writers of the highest quality. Nor does the immediate future offer any certainty that we shall. Except in Ireland. Yet how many of those who are puzzled by the drought of "born Catholic" writers know that in Ireland the drought has broken. Ask most people about modern Irish writers and they will name quickly Shaw, Yeats, Synge, O'Casey (none of them Catholics) and Joyce (hardly so).

But these men are an old story. The new Ireland has a body of "born Catholic" writers not to be matched anywhere: Sean O'Faolain, Robert Farren, Francis MacManus, Roger MacHugh, Benedict Kiely. It is one of the major disappointments of our publishing career that we could persuade so few in this country to read Francis MacManus' trio of novels, Robert Farren's poems, **Roger MacHugh's GRATTAN** ($2.00). If only they had been born outside the Church!

But the horizon whitens a little. Readers have discovered **Farren's COURSE OF IRISH VERSE** ($2.50) and **MacManus' BOCCACCIO** ($3.50). We hope that in this new mood they will seize upon **Benedict Kiely's** first book **POOR SCHOLAR** ($3.00). It is a biographical portrait of William Carleton, who was the greatest novelist Ireland had in the nineteenth century, or perhaps ever. His importance for literature is as nothing to his importance for history. From him and only from him can we know what the reality of life was for Irishmen before the Famine; better than anyone he saw and makes us see the famine itself.

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A New Book

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RAG A TAG, A Fairy Story, by Aimee Torriani and Patsey Ellis. For the children.

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fearful loneliness of paganism. There is a sort of chill cerebral quality to the book, but it is admirable for its unsensationalism which is to be expected from an author of Wilder's integrity.

Massive but not at all heavy is the verdict to be passed on *Red Plush*, by Guy McCrone (Farrar, Straus. $3.50.) This is the story of a family, the setting principally Glasgow. The pace is leisurely and the innumerable details are worked out with considerable charm. Though there is no great spiritual insight in the book, the characters are generally a warm-hearted lot who understand something about love of neighbor.

Written with great felicity, particularly in catching the mood and atmosphere of exotic Eastern nature, H. E. Bates' *The Purple Plain* (Little, Brown. $2.75) is the story of a mentally tortured British flier who finds peace in the serenity and simplicity of a native Burmese girl with whom he falls in love. A rather epic description of an airplane crash and the trek to safety gives a little muscle to what would otherwise be an almost entirely idyllic story.

The fortunes of the children of an Irish immigrant take up the greater part of Mary Deasy's *The Hour of Spring* (Little, Brown. $3). There are vivid personalities in the story, which is told in a beautiful prose that captures the accents of Irish speech, but the unfortunate method of construction weakens the drama of much of the story.

If you are looking for a good historical novel and have resolved not to be sucked in by all the fanfare accorded to *Raintree County*, you will be rewarded by *The Tamarack Tree*, by Howard Breslin (Whittlesey House. $3.) This deals with the Presidential election of 1840 and the people's determination not to put another aristocrat into the White House. The characters are rather stereotyped and the plot weak, but power of description and a sense of drama endow the book with a vigorous lusty life in an atmosphere of homespun and hard cider.

All the above, I think, are the best of the six months' crop. The books immediately following are good if not quite so outstanding. *Red Wine First*, by Nedra Tyre (Simon & Schuster. $2.75), is painful in its realism. Its characters sometimes speak brutally and even blasphemously, but, as it tells the story of the various people who apply to a social worker for public assistance, it reveals in all of them a human quality as indestructible as humanity itself. The pictures are stark and compelling but they check one's disposition to judge and fan the flame of charity.

Well of the Unicorn, by George U. Fletcher (Sloane. $3.50), is a fable to challenge the more inquisitive reader. A young man in search of true love adventures in a world of tyranny and warfare with the waters of the well running with a promise of peace through the tale. The author pays his readers a gracious compliment by not forcing an interpretation of his fable upon them.

An engaging yarn, with the moral of the attrition wrought by time upon human ambition and achievement for those who live to see them through, is told in *Harp of a Thousand Strings*, by H. L. Davis (Morrow. $3). The tale is set in the French Revolution, the Barbary pirates and the Ozarks, where the three protagonists finally settle and end as a local legend.

In *Reluctant Rescue*, by Olivia Manning (Doubleday. $3.50), the author has packed enough drama, emotion and pathos for five novels, but she has tried too vast a scene with a maze of detail as she tells the story of a little known expedition led by Stanley, the famous discoverer of Livingston, to rescue Emin Pasha, governor of Equatorial Africa, from attacking Arabs. The story is mainly one of conflicting personalities.

Two books, rather minor but quite charming, are Sterling North's *So Dear to My Heart* (Doubleday. $2.75) and *The Echoing Green* by Eleanor Estes (Macmillan. $3). Both are simple tales of youngsters growing up. Both are distinguished by warm and humorous insights into the problems of adolescence. Equally light, quite amusing in its exploitation of transplanted (from Bohemia) characters, customs and cookery is *My Uncle Jan*, by Joseph Auslander and Audrey Wurdermann (Longmans, Green. $2.75), the family story of such a foreign settlement in the Wisconsin of fifty years ago. Unfortunately, the Christianity of New Bohemia is highly spotted with superstition, laxity and even a suggestion of venality.

Worth looking into are: *The Earth Beneath*, by Harold Heslop (Day. $3), a story of coal mining in the last century with genuine atmosphere, rather dull dialog, a seamy incident, but a good introduction to the lives of men who spend so much of their time underground; *The Tiger Comes to Amityville*, by Clarence P. Milligan (Chris-

topher. $3.50), which contributes in fiction's fashion a mite of correct thinking on the Catholic viewpoint of the relations of capital and labor; *Dora*, by Eleanor Green (Doubleday. $2.50), the story of a too possessive and invalid marriage which the man foreswears to return to the Church and to his own integrity.

Novels that have attracted fairly wide attention during the past half-year but which seem to fall short of their promise for various reasons are: *The Middle of the Journey*, by Lionel Trilling (Viking. $3), treating of the liberals' dilemma in today's world where values are so necessary; *Nothing So Strange*, by James Hilton (Little, Brown. $2.75), a story of the political implications of the atom bomb which, however, labors from the spiritual myopia of suggesting that science alone can make a best possible world; *The Pearl*, by John Steinbeck (Viking. $2), an allegory, which seems to labor under the handicaps of the naturalist philosophy, of the discovery of a priceless gem which brings only sorrow to a poor Mexican family; *The Victim*, by Saul Bellow (Vanguard. $2.75), a fairly tense statement of the problem of Jew vs. gentile which hints too much that man is a mere creature of circumstances; *The Path of Thunder*, by Peter Abrahams (Harper. $2.75), a competent story of the difficulties of love between a Negro man and a white girl in South Africa which, however, does not compare with *Cry, the Beloved Country; Pilgrim's Inn*, by Elizabeth Goudge (Coward-McCann. $3), which is somewhat in the style of the author's earlier *Green Dolphin Street* but not so lush; and, finally, *Came A Cavalier*, by Frances Parkinson Keyes (Messner. $3), the story of an American girl marrying into a French family after an unfortunate romance in New England had made her fearful; the chief defect of the book is the confusing multiplicity of details.

The following books are mentioned only because they have attracted fairly large popularity. They are not recommended. *Eagle in the Sky*, by F. Van Wyck Mason, is entirely too sexy; *That Winter*, by Merle Miller, is almost ditto; *The Moot Point*, by Peter de Polnay, is on the amoral side; *The Great Ones*, by Ralph Ingersoll, is a smart-alecky "I'll-give-you-the-lowdown-on-prominent-people" sort of book; and two on anti-Semitism—*Eagle at My Eyes*, by Norman Katkov, and *The Sealed Verdict*, by Lionel Shapiro. Both are sincere jobs but distorted and inadequate.

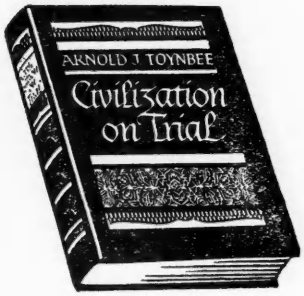
HAROLD C. GARDINER

Miscellany of belles-lettristic interest

The above rather bunglesome title introduces a section which I hope will prove to be clearly apportioned as we proceed. Lack of space forces inclusion here of some worthwhile books on literary criticism, poetry, short stories, essays and memoirs.

The outstanding event of the year for Catholic interest has undoubtedly been the publication by the Reverend Terence L. Connolly, S.J., of *Literary Criticisms by Francis Thompson* (Dutton. $12.50). This masterpiece of research, and incidentally of printing, contains eighty-eight of the nearly three hundred uncollected articles known to have been written by Thompson during the last decade or so of his life. These collected here deal with an astonishing variety of English literary figures and include many criticisms of French, Irish, Italian and American writers. Included too are penetrating and at times humorous comments on other topics of a literary, esthetic, biographical and religious nature. Father Connolly's devotion and discriminating taste have produced an important contribution of our knowledge of Thompson, not only as a writer but also as a man.

In *The Times of Melville and Whit-*



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man (Dutton. $5), Van Wyck Brooks continues his reconstruction of the American literary scene. In this fourth instalment, chronicle has almost driven out literature, but, though this is the least satisfactory of the four volumes, Brooks' massive effort seems to date our best general history of American letters.

Robert Farren reveals himself in much the same role as Thompson above in his *The Course of Irish Verse* (Sheed & Ward. $2.50), for in the volume he is poet turned critic. The volume is at pains to trace the evolution of Irish poetry in English from "the dear little shamrocks and the whiskey whoopee" to the present-day Irish poets who are much more than merely "John Bull's Other Rhymers." In mourning the absence of great Orange poetry he modestly forgets his own *Rime, Gentlemen, Please.*

Francois Mauriac is studied in *Francois Mauriac; In Search of the Infinite,* by Elsie Pell (Philosophical Library. $2.75). Miss Pell is inclined to believe that Mauriac is still touched by Jansenism, but apart from this weakness she has presented a well developed thesis on the unchanging theme of his work: that man is evil and his only hope is to seek God. Jacques Maritain reveals a great deal of himself in *Art and Faith* (Philosophical Library. $2.75) which consists of letters between himself and Jean Cocteau. The Thomistic arguments on art and the religious aspects of it are mulled over and illuminated by Maritain's humility and depth.

The same Thomistic approach to esthetics, the problem of the beautiful, etc., leavens Herbert Ellsworth Cory's examination of artistic first principles in his *The Significance of Beauty in Nature and Art* (Bruce. $4). Dr. Cory's position is that of a traditional orthodoxy which needs a re-emphasis in matters artistic in today's world where concepts of evil seem to be becoming more and more Manichean.

A particularly rewarding collection of critical essays on matters poetic is *Return to Poetry* (McMullen. $3.50). This consists of critical essays from *Spirit,* the organ of the Catholic Poetry Society of America, and the editors, John Gilland Brunini, Francis X. Connolly and Joseph G. E. Hopkins, all contributors to *Spirit,* have done a nice job in presenting essays on poetry which are constructive and not merely laments on the poor estate of the art today.

Is the estate poor? A few reasons for moderate cheerfulness are at hand. Sister M. Madeleva has published her *Collected Poems* (Macmillan. $2.75). Once again we are struck by her sure craftsmanship and by a remembrance of her pioneering efforts to deliver religious poetry from the sentimentality that too often swamps it.

An extraordinarily interesting little volume of verse is *Life of the Virgin Mary,* by the famous Czech poet, Rainer Maria Rilke, translated by C. F. MacIntyre (University of California Press. $2.50). The verses are distinguished by a luminous reverence, and if there are one or two theological slips the spirit of exaltation that moves through all the poems will be quite a revelation to American readers.

Every poem in *Thou and I,* by The Rev. John Duffy, C.SS.R. (Bruce Humphries. $1.50). is lovingly wrought, and his sharpness of observation and fertility of reference need only a finger's weight more of restraint to insure consistent achievement of the perfection of his "Journeying in Time."

Bliss Perry once remarked that ballads are "the supreme illustration of . . . blending of song and story." A. M. Sullivan has recalled this to us in his eminently successful excursions into this deceptively simple form of poetry in *Tim Murphy: Morgan Rifleman and Other Ballads* (McMullen. $3.75). These poems have the real flavor and all the stories are studded with memorable flashes; the "Ballad of a Man Named Smith" is quite amazing.

Somewhat similar in tone is Conrad Aiken's *The Kid* (Duell, Sloan & Pearce. $2), good folk literature celebrating those pioneers who sought freedom and privacy in the wide-open spaces. And finally Robert Hillyer gives us a collection of seventy of his lyric poems since 1917 in *Poems for Music* (Knopf. $2.50). They are rich not only in finely wrought tonal values but in quietly introspective moods.

The outstanding book of short stories of the period is Frank O'Connor's *The Common Chord* (Knopf. $2.75). Many will not find it particularly pleasant reading, as the "common chord" running through all the stories is that of sex, but Mr. O'Connor is frankly surveying human nature in all its frailties and his analysis is powerful, tragicomic and keen. The ultimate emphasis of all the stories is on character, for all these people, humble, confused, weak, are still treated with an essential seriousness that lends to them some of the elements of tragedy.

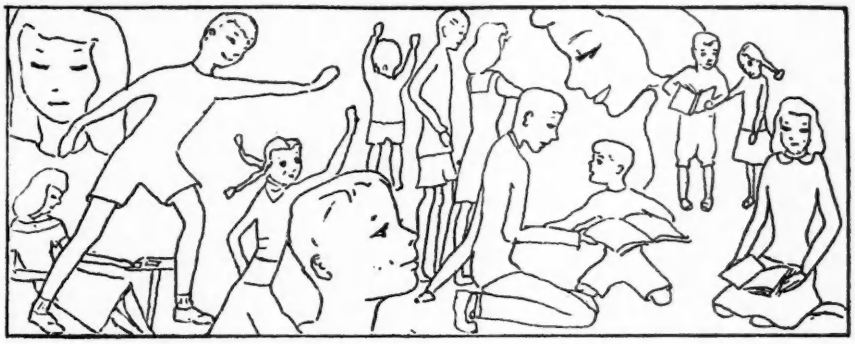
Almost as distinguished is Robert Penn Warren's *The Circus in the Attic* (Harcourt, Brace. $3). The story reflects small-town life or country living in a way which catches an entire civilization at work, at harsh devotion, and at the grand human process of mutual misunderstanding. It is a distinguished work of adult perceptions, of good and even exciting writing, and of basic commitment.

Prominent literary source material of the past half-year has been: *The Notebooks of Henry James,* edited by F. O. Matthiessen and Kenneth B. Murdock (Oxford University Press. $6), which are of particular interest as revealing how James worked his ideas into form; *The Journals of André Gide,* which are indeed an intimate revelation of his sufferings and spiritual founderings, but which are disappointing, as in them we leave Gide at forty-four, still writing as he did at twenty, Justin O'Brien has done a magnificent job of translation and editing. Two volumes are to follow.

As a strange and revealing contrast to Rilke's poetry noted above are the *Letters of Rainer Maria Rilke* (Vol. II, 1910-26, translated by Jane Bannard Greene and M. D. Herter Norton. Norton. $5). They reveal none of the serenity of that poetry but a negative, nebulous approach to the life of the spirit. His cloudy mysticism betrays a man who has never quite found what he sought. His self-analyses are typical of the modern confusion of man in search of God.

Two unique book deserve mention, and probably this is the spot for them. First, there is a sumptuous *Madonna in Art* (Continental Book Center. $15). The reproductions are marvelous but the book will probably be valued equally for its introduction by Henri Ghéon. And, to conclude, there is a new translation of Dante's *Divine Comedy* done into English blank verse by Lawrence Grant White (Pantheon. $10). Illustrations are by Dore.

H. C. G.



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As seen in criticism

Included in the unfinished business on my desk is a job which should have been done months ago instead of just now at the fag end of the season. Still, late is better than never, and since *Revolution in American Drama*, by Edmond M. Gagey, (Columbia University Press. $3.75), is a volume of more than fugitive interest, belated comment on the work is not less pertinent for being tardy. It is the kind of volume anyone interested in the literature of the theatre will like to have within handy reach.

Beginning with a survey of the period from 1912 to 1917, Mr. Gagey skips lightly through thirty-five years of theatrical history, and concludes with a review of the 1946-47 season. Comparing the two periods, he points to the creative and technical superiority of the latter, and maintains that it is the result of a revolution. One can easily disagree with him on that issue, insisting that the increasing vigor and imaginativeness of American drama is not the result of a reversal of a former trend but a natural progress from nascence to maturity. A man possesses greater physical and mental powers than an adolescent boy, and sometimes a richer fruition of the spirit; but the change from boy to man is not revolutionary; it is a normal process of growth.

If American drama is both more virile and more urbane than it has ever been in the past, it is because our playwrights have become more experienced with the tools of their craft and, more important, because the American spirit has become more dynamic, and its numerous conflicts provide dramatists with an inexhaustible wealth of material.

Revolution in American Drama is not an indispensable book, but it is a mighty useful book to have around when one's memory needs a refresher. It is pleasant reading too, evoking a glowing nostalgia in the early chapters, while the discussion of more recent trends and events has the piquancy of intelligent gossip. I have penciled fifty-one notes for reference on the flyleaf of my copy, indicating that it will remain in a handy place on my desk as a first resort for immediate information.

And close by, at least for another twelve months, will be George Jean Nathan's *Theatre Book of the Year*, a record and an interpretation, it says on the dust-jacket, of the 1946-47 season. While it has long been acknowledged that Nathan is the most brilliant of American critics, it is quite possible that he is too brilliant for his own good. Employing a deliberately affected and stilted style, he erupts ideas with the profusion of a forsythia flowering in April. To some mentalities it is inconceivable that a man can be so prodigal of ideas without being a show-off; hence, his criticism is too frequently dismissed as more spectacular than sound. Expressed in stiff, sententious prose, instead of the author's flippant tropes, his opinions would be accepted as profound in quarters where they are now considered specious.

There is a prevalent belief, probably gained from a partial or superficial reading of his reviews, that Nathan is indifferent to the moral values in drama; and perhaps he is. But he certainly is not unaware of their relevance. In the present volume, in the piece on Burlesque, he says: "I may be a bizarre morsel, but I somehow cannot see just how a burlesque comedian who stands on a ladder to peek down a woman's décolleté will destroy my own or anybody else's moral rectitude, while plays like *O Mistress Mine* and *The Voice of the Turtle*, which detail the charms of a ladderless scrutiny, will apparently

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on the other hand no end increase and solidify it." Here is an appraisal of moral values apparently beyond the comprehension of those who flinch at the sound of a smutty word and blandly ignore well-dressed filth so long as it refrains from coarse adjectives.

Nathan, it is also generally believed, is hostile to propaganda drama, and plays intended to expose abuses or otherwise reform society. Still, in the piece on *Finian's Rainbow*, which he calls the best musical show of the year, he observes: "But if the show had nothing else to recommend it, its several excursions into social consciousness would call for a large ribbon." What the quotations in this and the above paragraphs suggest is that he is not allergic to reformist drama, but only resentful when moral purpose or social therapy impairs the integrity of drama as an art. His position may be based on a fallacy similar to assuming that an apple is more important than the apple tree. That is not the happiest of similes, but it will serve to illustrate Nathan's apparent conviction that art is superior to life. One need not hesitate to join issue with him on that concept of drama, but when any specific play is under examination his opinions are usually both cogent and valid.

Always, they are dressed in tumultuous and iridescent humor. His sentences, which appear cumbrous on first acquaintance but are actually as flexible as a whip wielded by the ringmaster of a circus, are packed with titillating phrases and mined with rhetorical booby traps that explode in a deafening roar and a shower of rosewater. He thrusts with the rapier or flails with the shillalah with equal facility, varying his jests with what in baseball parlance is called change of pace, from a resemblance to the incisive wit of Wilde to a verisimilitude of the buffooneries of Bugs Baer. Granted that he is not as discriminating as he might be, leveling his shafts at his fellow critics, acidulous prudes and legitimate censorship with impartial glee, it is nevertheless a pleasure to read him, even when one of his barbs penetrates one's own cherished convictions. Nathan is at his best in this volume—discerning, sensible and sound, and impishly provocative.

THEOPHILUS LEWIS

Civil rights and race relations

When books of a certain literary genre begin to multiply in the market, a new word is needed if we are to describe them compendiously. The books have been multiplying ever since the end of the war; and now we have the word—"horsmandering." When a public official vacates his high office and then sits down to write the story of his trust and how he fulfilled it, that is horsmandering. The first practitioner of the art seems to have been one Daniel Horsmander, Recorder of the City of New York in 1741; the word is offered to the American language by Malcolm Ross, wartime chairman of the now defunct Fair Employment Practice Committee in his *All Manner of Men* (Reynal and Hitchcock. $3.50).

Far and away the best part of the book is Mr. Ross' cheerful, sometimes rueful, accounts of his actual adventures in trying to eliminate discrimination in employment. He quite honestly calls FEPC's errors and strike-outs as well as its base hits and occasional home runs. The President of the United States had conferred upon him full authority to command the flowing tide to go backward. Mr. Ross and King Canute shook hands across the centuries. FEPC spoke softly and carried no big stick. At the most, an employer might be refused a government contract or deprived of the offices of the War Manpower Commission; but what if the contract and the workers were needed for some urgent and vital war materials?

Certain impressions clearly remain from the reading of *All Manner of Men*. First, the shameless and irresponsible attacks made upon FEPC by various Congressmen, which were wholly beneath contempt. Then, the spinelessness of other Congressmen in the face of these tirades, which was not much above contempt. It was pretty evident, too, that when top management took a firm stand, FEPC's work was easy and worker resistance rapidly disappeared. Whence one concludes that many a great, big executive who might look quite distinguished behind a highball glass can be rather wishy-washy when it comes to a matter requiring social conscience or consciousness.

Mr. Ross distributes the blame fairly evenly, and shows that labor unions can be as reactionary and as stupid as management. The ultimate loser is

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——**THE CHILDREN OF FATIMA**, by Mary Fabyan Windeatt. Cloth bound book. Illustrated by Gedge Harmon. 3rd printing. 144 pages. $2.00 a copy.

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America. not only in being deprived of the skills of millions of its citizens who are condemned to hew wood and draw water, but in the fostering of blind, inarticulate hate and prejudice that eats like a canker at the heart of the nation. While generous to the friends of FEPC, *All Manner of Men* hardly does full justice to the support received from Catholic sources. It remains, however, a very competent job of recording what job discrimination did to the war effort and what can be done about discrimination.

What the Federal Government can do—or perhaps what it cannot do—about civil rights is the theme of *Federal Protection of Civil Rights,* by Robert K. Carr (Cornell University Press. $3). This is a study of the activities of the Civil Rights Section (CRS) of the Department of Justice.

The CRS was founded by order of Attorney General Frank Murphy on February 3, 1939. Its setting-up was a purely administrative affair; it received no added authority, much less any special appropriation, from Congress. It was immediately faced with the questions: what basis has the Federal Government, in the law and the Constitution, for protecting civil rights? And what civil rights do the law and the Constitution protect?

Its reliance had to be placed on three statutes, all dating from the period 1866-70: Section 51, Title 18 of U. S. Code (conspiracy to deprive of civil rights); Section 52 (deprivation under color of law); Section 444 (Anti-peonage Act). This may help to explain why, when some Negro has been shot or burned to death by a mob, the FBI has to inquire whether he was "deprived of his civil rights." There was little judicial interpretation of these laws, and their ambit, in any case, was extremely narrow. The work of CRS was to find in them authority to intervene for the protection of civil rights, and to get the Supreme Court to agree. From time to time it might lose a case on the evidence, but get a valuable interpretation from the Court. About these three ancient and hard-worked statutes we might paraphrase Churchill's famous dictum and say that rarely has so much been owed by so many to so little.

In conclusion Mr. Carr sets forth some desiderata, if the Government is to do a more efficient job of protecting civil rights. Clarifying and strengthening of legislation by Congress is in order, and has been asked for by the President's Committee on Civil Rights. The Supreme Court could help by being as accommodating to the Government as it was to the corporations in the halcyon days of laissez faire. Though, on the record, it seems to have squeezed more than one camel through the needle's eye at the urging of CRS.

One great obstacle in the way of proper thinking about our problems of race relations is the unconscious assumption that such problems are peculiar to the United States. To such an error John Hope Franklin's *From Slavery to Freedom: a History of American Negroes* (Knopf. $5) is a good antidote. "America," to Dr. Franklin means both North and South America; and his history embraces the odyssey of the Negro peoples from the fourth millenium before Christ to the founding of the United Nations. Naturally enough, the great bulk of his book deals with the Negro in the New World; and more especially with the Negro in the United States. One cannot escape the conclusion that not only is the race problem not peculiar to the United States, but that of all countries which have been faced with it, we have chosen perhaps the most foolish and least workable method of "solution."

We are apt to take the presence of the Negro in America for granted and to forget that the coming of the colored people was effected by what is rightly termed "one of the most far-reaching and drastic social revolutions in history." Shocked as we are by the brutalities of wartime and postwar "population transfers" in Europe, we should still be sensitive enough to have some shame and anger left for the slave trade, which, over a period of four centuries, drained away the best blood of Africa—the traders would take only the best—by carrying into slavery some twenty million men and women. Africa remained the Dark Continent; the world lost a potential civilization and gained a problem that plagues us, North and South, and troubles even the debates at Flushing Meadow.

In surveying the history of slavery in the various American colonies, Dr. Franklin turns up many a little known fact—for instance, that Georgia's original constitution forbade slavery; that a Negro, Benjamin Banneker, assisted Major L'Enfant in laying out the city of Washington; that the original draft of the Declaration of Independence denounced the King of England for fostering the horrors of the slave trade. But apparently the Southern delegates did not want to be *that* independent.

The chapters on Latin America confirm Dr. Frank Tannenbaum's thesis about the mitigating influence of the Catholic Church on slavery in those parts. One might say that for the Church there is no "race problem." Its doctrine and its legislation contain no indication that a man's race or color affect his worth in any way. One cannot help wishing that ecclesiastics in America had been as vigorous in their opposition to "race laws" as their brethren in Germany were under the Nazis. We have purchased an illusory peace at a ruinous price.

To those who tend to despair at the sight of the obstacles that beset the path of interracial justice, Mary White Ovington's *The Walls Came Tumbling Down* (Harcourt, Brace. $3) may bring some cheer, by showing what advances can be made in one lifetime. A whole new climate of opinion has been created; it is hardly too much to say that racism and segregation are already a lost cause. One has only to compare the St. Louis *Post Dispatch's* reaction to Archbishop Ritter's recent action in opening the parochial schools to all Catholics with what the same paper wrote about 1908 concerning a most respectable interracial dinner in New York: "This miscegenation dinner was loathsome enough to consign the whole fraternity of persons who participated to undying infamy." Such talk today is heard only from fanatical or irresponsible demagogs; then it could come from "respectable" people.

Miss Ovington's book, professedly an autobiography, is really the story of the National Association for the Advancement of Colored People, of which she was one of the "first finders." It is a story of indomitable perseverance in a difficult and seemingly profitless crusade through many discouraging years, with a final achievement far surpassing the original expectations of its founders. But one misses in *The Walls Came Tumbling Down* a clear perception of the part religion has to play in what is at heart a moral rather than a social or humanitarian problem.

This same defect vitiates Mordecai Kaplan's *The Future of the American*

Jew (Macmillan. $6). Christians who read this book will find it depressing. The Jew who is loyal to the religion of his fathers will finish it with an even heavier heart. To what purpose did the Jewish people brave the wrath of Pharaohs and Caesars and suffer themselves to be broken and scattered to the ends of the earth, if it was not that they might hold fast to the revelation and the Law that had come from God? The apostasy that Egypt and Babylon and even Imperial Rome could not command is now offered by Dr. Kaplan as the modern way of salvation for Israel: "We cannot prove by reasoning that there is a God. Only religious fundamentalists and unimaginative pedants would insist on limiting the name and conception of God to the God of supernatural revelation. . . . Every religion is an aspect of a particular civilization." Under the whips of Babylon and Buchenwald, heroic Jews suffered for a great loyalty to a great tradition. Dr. Kaplan would console them with the thought that it was a great chimera. Actually he would leave them defenseless in a barbarian world; for if there is one compelling reason against anti-Semitism it is this: that the same God created us all; that Jesus Christ redeemed us all in His blood; and that He will come one day to judge us all, both Jew and Gentile.

In missing and even denying this, the author has by-passed the strongest argument that can be used.

Scarcely more fortunate is Carey McWilliams in *A Mask for Prejudice: Anti-Semitism in America* (Little, Brown. $2.75)—a superficial and contradictory book that explains anti-Semitism as arising primarily from economic causes and the activities of "private governments," investment trusts, manufacturers' trusts, etc. While protesting his incompetence to prescribe the best means of draining "the swamps of our social life where the Anopheles of anti-Semitism breed," he thinks that it will call for the creation of a society organized on some other basis than individual self-aggrandizement. Mr. McWilliams has deserved well of all lovers of justice for his devotion to civil rights, and particularly for his exposure of the forces behind the agitation against Japanese-Americans on the West Coast. If he is less happy here, it is because he does not perceive that the swamp to be drained is first of all the heart of man; and that only the Fatherhood of God can be a sure basis for the brotherhood of man.

CHARLES KEENAN

Juvenile books for the period

Now that summer time is just around the corner, here is a list of good books that offer pleasant vacation reading for girls and boys, both large and small, serious and smiling. *Good* here stands for admirable writing and illustrating, a sound point of view, a genuine hero or heroine young readers can heartily and happily admire, and sure entertainment value, otherwise they will not be read. Remember! Be certain of the quality of a book given to a child, even for summer pleasure reading.

Some of these books are purely for fun but they are not all what is known as "light" or "hammock" literature. Girls and boys do not like too steady a diet of this sort, even during vacation, any more than they want too many marshmallows.

FOR THE PICTURE-STORY BOOK AGE. The pictures count most in these lovely and lively books, but there is enough story for listening as well as looking delight.

The ingratiating artist-author of *Pedro, the Angel of Olvera Street*, L. Politi, has designed another charming book about a religious festival in that fascinating little Mexican section of Los Angeles. In *Juanita* (Scribner. $2), he pictures the traditional blessing of the animals by the Padre on the Saturday before Easter. The colors are soft and the figures quaintly appealing, especially little Juanita in her rosy pink dress with her white dove.

Two Maryknoll Sisters, with their very special knowledge and understanding of God's family in many parts of the world, through *My Book About God* (Macmillan. $2), explain to very little children God's love for *all* people. Julie Bedier's brief text has a sense of well-being, while Louise Trevisan has painted happy pictures of children of many nations and of Christ and His Blessed Mother.

Another "first" book of the simplest sort is Dorothy Grider's *My First Picture Dictionary* (Wilcox. 60c), where such basic words as "girl," "flower," and "ship" are "defined" by realistic pictures.

Noah's Ark is such a perfect setting for Lois Lenski's familiar amusingly woodenlike little figures, it is no wonder that she planned pocket-sized *Mr. and Mrs. Noah* (Crowell. $1), with its gay parade of people and animals like an animated nursery toy.

For those small children who want their animals very real, there is *Rabbits* (Morrow. $2). This factual book by Herbert S. Zim describes quite simply the kinds of rabbits, how they live and how to keep them as pets. Joy Buba's many delightful and detailed drawings make things even clearer.

Where dogs top rabbits as pets, there is sure appeal in *The Hobo Hound*, by May Edwards (Rand. $1.25), the ever-familiar, yet ever-popular story of a stray dog who earns a lasting welcome through a rescue. The hound has appeal in Susanne Suba's cleverly casual water colors and there is a slot-toy of him provided for good measure.

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MONTH OF MARY

By the Most Rev. Peter Richard Kenrick

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The work may be considered as an explanation of the whole Litany of the Blessed Virgin, the omitted addresses being synonymous with those explained. The author has endeavoured to bring before the public those passages of Sacred Scripture in which the prerogatives of Mary are set forth.

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There is another dog that children will love, the diminutive French poodle who chases a mouse and wins acclaim, with his devoted but mild master, for conquering a fierce wild boar! *Moustachio,* by Douglas Rigby (Harper. $1.50), is an engaging book, full of sparkle and fun. Roger Duvoisin's red and black pictures are a delight.

Here are two nice birthday books for the youngest. In *Flowers for Mother,* by Katherine Evans (McKay. $1.50), sturdy outline drawings sparked up with crimson help to show the small but deeply-felt adventures of Rosie and Davie in quest of flowers for Mother's birthday. The pictures by Winifred Bromhall in her *Mary Ann's First Picture* (Knopf. $1.50), have rather more charm and grace. Children with that wonderful first box of paints will appreciate Mary Ann's artistic efforts.

FOR THE 'TWIXT-AND-'TWEEN AGE. The spring of 1948 offers a range of books in this group as varied as the see-saw children they are intended for—scoffing at "baby books," yet still fascinated by a bit of fantasy, especially when combined with fun; demanding a good "story," yet completely absorbed in facts, if they are presented dramatically.

Elizabeth Coatsworth provides one of the best of the story books in her colorful *The House of the Swan* (Macmillan. $2.50), which tells of the exciting winter American twins spent in this fascinating home in France, solving the mystery of its curious caves with the help of M. le Curé.

Marguerite de Angeli's lovely water-color and wash pictures always assure us that her books will be attractive to look it. They are pleasant reading, too, each dealing with a child from a special locality. In *Jared's Island* (Doubleday. $2.50), we have a little shipwrecked English boy who is befriended by kind Quakers living on the New Jersey coast.

For a completely modern, outdoor, American story there is *Shifting Winds,* by Leon Ware (Whittlesey. $2). It moves along as freshly and briskly as the prized sailboat which the young hero finally manages to own.

Manuel Goes to Sea, by Harvey K. Fuller (Whittlesey. $2), is a quite different story of a boy and a boat. Sturdy young Manuel hides aboard a Gloucester fishing boat and shares in the thrills and dangers of codfishing at the Northern Banks—also in the rescue of his uncle.

There are two attractive family stories. The younger is *The Steam Shovel Family,* by Irmengarde Eberle (McKay. $2), about a typical American family who start from New York for the West Coast in their ancient family car, have to switch to an old horse and laundry wagon, but arrive safely, after having made friends all along the way.

The family in, *Cathy Carlisle,* by Martha Johnson (Crowell. $2.25) find their varied interests at home. Summer vacation time brings shy Cathy responsibilities for her happy-go-lucky family and an eager interest in riding, all ending in a wonderful new confidence for herself.

So real is warm-hearted Evalina of *Somebody Else's Shoes,* by Florence Lowe (Rinehart. $2.50), that even the affirmed fairy-tale graduates will be swept along by the clever device of having this little New England girl take the place of everyone whose shoes she tries on in the cobbler's shop. Good for tolerance, too.

In *The Wild Wood,* by Dorothy Clewes (Coward. $2.50), the small creatures of the woods become decided personalities through their adventures and altercations. Delightful pictures in color and black.

Mickey Wins His Feathers, by Carl Glick (Whittlesey. $2), is a story built on fact. Mickey, the wild horse who really volunteered with the 4th U. S. Cavalry, has many a friend who will cheer for his new adventures in becoming an honorary member of the Crow Indian Tribe. Comical pictures by Bill Crawford.

Of course, we must have a dog story, too, and Margaret S. Johnson supplies this top need with the latest in her long and loved collection, *Gay* (Morrow. $2). It tells of a Shetland sheepdog who was cured of her timidity by her understanding young mistress.

For the all-important broadening of international understanding, *The Picture Story of the Philippines,* by Hester O'Neill (McKay. $2.50), is helpful and graphic, too, with its many illustrations by Ursula Koering.

Another useful fact book is *"I Work on a Newspaper"* (Macmillan. $2.50), by that expert on such books, Henry B. Lent. Many photographs.

Of all the *true* books, none are more inspiring than those which tell of the lives of the Saints. Joan Windham, who wrote in sprightly, present-day terms of the *Six O'Clock Saints,* introduces us to thirteen more good and great people in *Here Are Your Saints* (Sheed. $1.75).

Then, for all the year round, there is Amy Morris Lillie's *Book of Three*

Festivals (Dutton. $2.50), with three charming religious stories each for Christmas, Easter and Thanksgiving.

FOR TEEN-AGE GIRLS. (The books primarily for girls have been flagged because the boys will probably want to shy away from them. But when we come to the boys' list, the girls will undoubtedly want to read most of them, too!)

There is a nice balance between past and present backgrounds in this Spring's crop. *Watch for a Tall White Sail*, by Margaret E. Bell (Morrow. $2.50), is placed in 1887 and presents sensitively the romance of a brave young girl who moves to the wilds of Alaska with her loyal family. An excellent book.

Mary Montgomery, Rebel, by Helen Fern Daringer (Harcourt. $2.50), is the appealing story of a real girl from Georgia who managed to understand that there were good and likable people on both sides during the War between the States and to act accordingly.

Then, to carry us still farther back, to Revolutionary days, we have a well-written book by Florence Maule Updegraff, *Blue Dowry* (Harcourt. $2.75), which presents a telling picture of the foundation of our Democracy through the slowly but sincerely won loyalty of a young English girl.

And for a vivid, accurate and stirring account of an outstanding young American who actually shared in the founding of our Nation because she was such a close companion of her patriot father, read Mildred Criss' splendid biography, *Jefferson's Daughter* (Dodd. $3).

Now let's swing back to the present with *Rue Plays the Game* (Putnam. $2.50), which will give girls an insight into a rewarding field of work, for Rue is practise Play Director in a Chicago slum area, with a good opportunity to teach tolerance. Author, J. Blackstock.

Understanding on a worldwide scale is the underlying theme of *A Wish for Tomorrow*, by Jean Dupont Miller (Dodd-Mead. $2.50). The author gathered her material for this live story of the building up of lasting friendships between girls from many lands at the International Girl Scout encampment last summer.

The Malones are happily back again! In *Beany Malone*, by Lenora Mattingly Weber (Crowell. $2.50), earnest, freckle-faced, sixteen-year-old Beany tries to straighten out the troubled affairs of the rest of the motherless family while her father is away. You will agree with the lovable heroine that "the Malone way is quite right"—and interesting.

There is a grand year-round book for teen-agers, too—and by a teen-age author. Sheila John Daly now conducts the newspaper young advice column of her older sister, Maureen Daly, author of *Seventeenth Summer*. She follows her helpful *Personality Plus* (Dodd, $2) with *Party Fun*, full of suggestions for giving easy, inexpensive parties.

Boys are surely going to want to borrow that last book for some party plans of their own but here are some titles that at least were written primarily—

FOR TEEN-AGE BOYS

Let's start with a book that deserves special credit because it makes ancient history come so very much alive. This is *The Theft of the Golden Ring*, by Isabelle Lawrence (Bobbs-Merrill. $2.50), a thrilling mystery story set in the time of Julius Caesar. His own young niece and nephew are breathlessly involved in the search for the pirate Captain's vanished ring, in Pompeii, and the Catalina conspiracy.

Now a quick leap to the present and *Red Man's Trail*, by Leon W. Dean (Rinehart. $2.25), a story involving two boys, some Indian relics and assorted villains in Vermont! Well written and witty.

No Field, No Hit, by Duane Decker (Mill. $2.50), is a realistic, rousing baseball yarn about a young player who is good in the field but poor at the bat and, with some mean pushing around, might have lost out, if it hadn't been for his brother and a columnist.

For a fine roundup of all sports read *Teen-Age Sports Stories*, edited by Frank Owen (Lantern. $2.50), a readable collection with plenty of knowledge and humor in them. Frank Owen also edits for the same press *Teen-Age Mystery Stories* ($2.50). These two volumes are part of a teen-age library which includes historical, sea, adventure, baseball and western stories.

And last but most certainly not least is *Great Men of Medicine*, by Ruth Fox (Random. $2.50), a fine presentation of the lives and achievements of nine great men who have made invaluable contributions to the advance of medical science.

DOROTHY M. BRYAN

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Index

Across the Wide Missouri. B. De Voto iv
Admirals of American Empire. R. S. West. viii

All Manner of Men. M. Ross. xxv
American Experience, The. H. B. Parkes. vi
American Iliad, The. O. Eisenschiml. iv
American People, The. G. Gorer. xvii
American Philosophy of Law, The. F. P. LeBuffe, J. V. Hayes. xiv
America's Destiny. H. Finer. ii
And Call It Peace. M. Knappen. ii
Art and Faith. F. Mauriac, J. Cocteau. xxii

Battle for the Hemisphere. E. Tomlinson. iii
Beany Malone. L. M. Weber. xxix
Behold This Heart. J. J. Heagney. xii
"Ben Hur" Wallace. I. McKee. viii
Blue Dowry. F. M. Updegraff. xxix
Book of Three Festivals. A. M. Lilli. xxix
Bourke Cockran. J. McGurrin. viii
Brazilians: People of Tomorrow, The. H. T. de Sa. iv
Breaking New Ground. G. Pinchot. ix

California in Our Time. R. G. Cleland. iv
Came a Cavalier. F. P. Keyes. xxi
Christ of Catholicism, The. A. Graham. xii
Circus in the Attic, The. R. P. Warren. xxii
Cloud by Day. M. E. Sheppard. xvii
Collected Poems. Sr. M. Madeleva. xxii
Comforting of Christ, The. C. Houselander. xi
Common Chord, The. F. O'Connor. xxii
Communism and the Conscience of the West. F. J. Sheen. ii
Community of the Free. Y. R. Simon. xvi
Compendium of Theology. C. Vollert. xii
Contemplative Life, The. J. Pomerius. xii
Course of Irish Verse, The. R. Farren. xxii
Cry, the Beloved Country. A. Paton. xix

Danger from the East. R. Lauterbach ii
Daniel O'Connell. D. Gwynn. viii
Decentralize for Liberty. T. Hewes. xvi
Democracy and Progress. D. McC. Wright. xvi
Divine Comedy. Tr. L. G. White. xxii
Dixie Frontier, The. E. Dick. iv
Donald of China. E. A. Selle. ix
Dora. E. Green. xxi
Dry Wood, The. C. Houselander. xix

Earth Beneath, The. H. Heslop. xx
Echoing Green. The. E. Estes. xx
Economic Policy for a Free Society. H. C. Simons. xv
English Clergy, The. A. H. Thompson. vi
European Recovery and American Aid. xv
Everglades, The. M. J. Douglas. iv

F. D. R.: His Personal Letters. Ed. E. Roosevelt. iii
Federal Protection of Civil Rights. R. K. Carr. xxvi
Fishers of Men. M. van der Meersch. xix
Flowers for Mother. K. Evans. xxviii
Foreign Mud. M. Collis. vi
Fr. Dominic Barberi. D. Gwynne. xii
France Alive. C. H. Bishop. x
Franciscan Missions of California, The. J. A. Berger. iv
Francois Mauriac: In Search of the Infinite. E. Pell. xxii
Freedom and the Administrative State. J. Rosenfarb. xvi
From Many One. C. Brinton. iii
From Slavery to Freedom. J. H. Franklin. xxvi
Fundamental Principles of Catholic Action. F. Lelotte. xiv
Fundamentals of Labor Economics. F. Baerwald. xvii
Future of the American Jew, The. M. Kaplan. xxvii

Gallant Rebel. S. F. Horn. iv
Gay. M. S. Johnson. xxviii
German Realities. G. Stolper. ii
Germany, What Now? J. Joesten. ii
Glory of Thy People, The. M. R. Simon. xii
God the Father. E. Guerry. xii
Goebbels Diaries, The. ii
Great Men of Medicine. R. Fox. xxix
Growth or Decline. Card. Suhard. x

Harp in the South. R. Park. xix
Harp of a Thousand Strings. H. L. Davis. xx
Henry Wallace, Man and Myth. D. Macdonald. ix
Here Are Your Saints. J. Windham. xxviii
History of the Lithuanian Nation. C. R. Jurgela. iv
Hobo Hound, The. M. Edwards. xxvii
Hooded Hawk, The. B. D. W. Lewis. viii
Hour of Spring. The. M. Deasy. xx
House of the Swan, The. E. Coatsworth. xxviii
Humanist as Hero. T. Maynard. viii
Hunter of Souls. Fr. Edward. xii

Ides of March, The. T. Wilder. xix
International Study of Soil Conservation, An. xv
Isaac Hull: Captain of Old Ironsides. B. Grant. viii
I Saw Poland Betrayed. A. B. Lane. i
"I Work on a Newspaper." H. B. Lent. xxviii

James and Joan. A. Fremantle. xix
James Madison the Nationalist. I. Brant. vi
Jared's Island. M. de Angeli. xxviii
Jefferson the Virginian. D. Malone. vi
Jefferson's Daughter. M. Criss. xxix
Jim Farley's Story. J. A. Farley. viii
Journals of Andre Gide, The. ed. J. O'Brien. xxii
Juanita. L. Politi. xxvii
Juarez and His Mexico. R. Roeder. iv

Kathy Carlisle. M. Johnson. xxviii
Kid, The. C. Aiken. xxii

LaFollettes and the Wisconsin Idea, The. E. N. Doan. xviii
Last Chance in China. F. Utley. ii
Last Defense, The. H. J. Heinz, J. Jorgy. xvi
Letter from Grosvenor Square. J. G. Winant. i
Letters of Pope Celestine VII, The. G. Papini. xi
Letters of Rainer Maria Rilke. tr. J. B. Greene, M. D. H. Norton. xxii
Letters to a Nun. D. A. Lord. xii
Lewis and Clark: Partners in Discovery. J. Bakeless. vi
Life of the Virgin Mary. R. M. Rilke, C. F. MacIntyre. xxii
Literary Criticisms by Francis Thompson. T. L. Connolly. xxi
Love of God and the Cross of Jesus, The. R. Garrigou-Lagrange. xii

Madame Elizabeth of France. Y. de la Vergne. xii
Madonna in Art. xxii
Man on Joss Stick Alley, The. J. E. Walsh. xii
Man's Last Chance. E. M. Friedwald. xvi
Manuel Goes to Sea. H. K. Fuller. xxviii
Marines' War, The. F. Pratt. iii
Mary Ann's First Picture. W. Bromhall. xxviii
Mary Montgomery, Rebel. H. F. Daringer. xxix
Mask for Prejudice, A. C. McWilliams. xxvii
Maya Explorer. V. Wolfgang. ix
Mickey Wins His Feathers. C. Glick. xxviii
Middle of the Journey, The. L. Trilling. xxi
Missouri Valley: Land of Drought, Flood and Promise, The. R. Terral. xviii
Modern Law of Nations, A. P. C. Jessup. iii
Moustachio. D. Rigby. xxviii
Mr. and Mrs. Noah. L. Lenski. xxvii
My Book About God. Maryknoll Sisters. xxvii
My First Picture Dictionary. D. Grider. xxvii
My Uncle Jan. J. Auslander, A. Wurdermann. xx

Nature, Knowledge and God. Br. Benignus. xiv
Neoplatonism and the Ethics of St. Augustine. B. Switalski. xiv
No Field, No Hit. D. Decker. xxix
Notebooks of Henry James, The. ed. F. O. Matthiessen, K. B. Murdock. xxii
Nothing So Strange. J. Hilton. xxi

On Active Service in Peace and War. Henry L. Stimson, McGeorge Bundy. i
Our Blessed Mother. E. Leen. xii
Our Plundered Planet. F. Osborn. xv

Papal Legate at the Council of Trent. H. Jedin, F. C. Eckhoff. viii
Party Fun. S. J. Daly. xxix
Path of Thunder, The. P. Abrahams. xxi
Pattern of Politics, A. A. Hecksher. xviii
Patterns of Union-Management Relations. F. H. Harbison, R. Dubin. xviii
Peace or Anarchy. C. Meyer. iii
Pearl, The. J. Steinbeck. xxi
Picture Story of the Philippines, The. H. O'Neill. xxviii
Pilgrim's Inn. E. Goudge. xxi
Poems for Music. R. Hillyer. xxii
Pontiac and the Indian Uprising. H. H. Peckham. vi
Presidential Government in the United States. C. P. Patterson. xviii
President Roosevelt and the Coming of War. C. A. Beard. iii
Price of Power, The. H. Baldwin. ii
Priest Workman in Germany. H. Perrin. x
Purple Plain, The. H. E. Bates. xx
Pursuit of Robert Emmet, The. H. Landreth. viii

Queen of the Militants. E. Neubert. xiv

Rabbits. H. S. Zim. xxvii
Red Man's Trail. L. W. Dean. xxix
Red Plush. G. McCrone. xx
Red Wine First. M. Tyre. xx
Religion in the Twentieth Century. V. Ferm. xiv
Religion of Philosophers, The. J. H. Dunham. xiv
Reluctant Rescue. O. Manning. xx
Reshaping of French Democracy, The. G. Wright. iii
Retreat with St. Therese. P. Liagre. xii
Return to Poetry. Eds. J. G. Brunini, F. X. Connolly, J. G. E. Hopkins. xxii
Revolution in American Drama. E. M. Gagey. xxiv
Rise of the Spanish American Empire, The. S. de Madariaga. iv
Road to the Sea. F. Dorsey. ix
Rue Plays the Game. J. Blackstock. xxix
Russia's Europe. H. Lehrman. ii

Saint Croix, The Sentinel River. G. Murchie. iv
Salt of the Earth. S. M. Shaw. xii
Sanctity Will Out. G. Bernanos. xii
San Francisco: Port of Gold. W. M. Camp. vi
School of the Cross, The. J. A. Kane. xii
Shifting Winds. L. Ware. xxviii
Significance of Beauty in Nature and Art, The. H. E. Cory. xxii
Since 1900. O. T. Barck, N. M. Blake. vi
Sketch of Medieval Philosophy, A. D. J. B. Hawkins. xiv
So Dear to My Heart. S. North. xx
Somebody's Elese's Shoes. F. Lowe. xxviii
Souls at Stake. F. J. Ripley, F. S. Mitchell. xiv
Steam Shovel Family, The. I. Eberle. xxviii
Story of a Family, The. S.-J. Piat. xii
Story of Teresa Neumann, The. A. P. Schimberg. xii

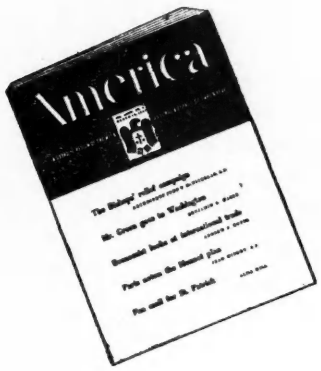
Tall in Paradise. A. P. Schimberg. xii
Tamarack Tree, The. H. Breslin. xx
Teen Age Mystery Stories. ed. F. Owen. xxix
Teen Age Sports Stories. F. Owen. xxix
Tennessee, The. D. Davidson. iv
Theatre Book of the Year. G. J. Nathan. xxiv
Theft of the Golden Ring, The. I. Lawrence. xxix
Theory of Social and Economic Organization, The. M. Weber, tr. A. M. Henderson, T. Parsons. xvi
This Is Pearl W. Millis. iii
Thomas Aquinas on the Life of Christ. W. B. Monahan. xii
Thou and I. J. Duffy. xxii
Tiger Comes to Amityville, The. C. P. Milligan. xx
Times of Melville and Whitman, The. V. Wyck Brooks. xxi
Tim Murphy: Morgan Rifleman. A. M. Sullivan. xxii
Toward World Peace. H. A. Wallace. ii
Twenty-four American Cardinals. B. Finn. ix

Union-Management Cooperation. K. Braun. xviii
United Nations, The. H. V. Evatt. ii

Victim, The. S. Bellow. xxi
Von Hassell Diaries, The. ii

Walls Came Tumbling Down, The. M. W. Ovington. xxvi
Watch for a Tall White Sail. M. E. Bell. xxix
We Called It Culture. V. Case, R. O. Case. xvii
Well of the Unicorn. G. U. Fletcher. xx
What Ails Mankind? G. Thibon. xvi
Where I Stand. H. E. Stassen. ix
Wild Wood, The. D. Clewes. xxviii
Will Dollars Save the World? H. Hazlitt. xv
Wiring a Continent. R. L. Thompson. vi
Wish for Tomorrow, A. J. T. Miller. xxix
World Communism Today. M. Eben. ii

Your Newspaper: Blueprint for a Better Press. xvii



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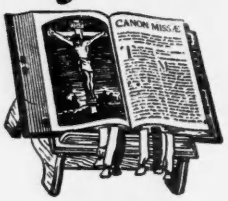

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